

SALOMONS PEST-HOUSE,
OR
TOWER-ROYALL.

NEVVLY RE-EDIFIED
and prepared to preserve Londoners with their Families,
and others, from the doubted Deluge of the Plague.

Item,

A laudable exercise for those that are departed,
or shall depart out of the City into the Country,
to spend their time till they returne.

A handfull of Holy Meditations usefull and requisite for
Gods people, men and women, of all Estates and degrees,
in these doubtfull dayes, whether troubled in body or minde,
and whether Gods Visitation of the Plague
increase or decrease.

— *By the reverend, learned and godly Divine I. D. Preacher
of Gods Word.*

Whereunto is added Mr. *Hollands* Admonition, and
Mr. *Phaers* Prescription for bodily Physicke.

Also,

London Looke-backe — A description or representation of
the great and memorable Mortality *Ann. 1625.* in
Heroicke matchlesse lines,

LONDON:
Printed for HENRY HOLLAND.
1636.

S. ALMONS
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A laudable exertion of the Society of Friends
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Printed for Henry Hoar and

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To the judicious Christian
R E A D E R.

BEloued: The wisest Preacher (of a mortall man, and of immortall memorie,) that euer was or shall bee, inspired with the spirit of God; saith, There is a time to weepe as well as to laugh, a time to mourne as well as to dance: And certes, seeing euery man and woman under their owne Vines and Fig-trees haue a long time satiated themselves with laughing and dauncing, or making merry with their friends; doubtlesse now is the time that God calls for weeping and mourning at the least: For, hath he not shot diuers of his Arrowes? and haue not some Bullets fallen from his warning Pieces? which Arrowes and Bullets, both poisoned with the Pestilence; haue hit and slaine some people not onely in and about this populous Citie, but elsewhere in the spacious Country also: And who perceineth not that the destroying Angel hath unsheathed his sword and brandished it ouer vs of this Citie, vs of this whole Land? Yea, the black Horse of the Pestilence with pale Death on his backe, hath beene and is, est-soones, praucing and trampling in the streets of our Citie at midnight: And the Angell hauing wings hath flowne also into the Country, and there done as before: Now, though the sinfull sonnes and daughters of

The Epistle to the

men lie, neuerthelesse, still sleeping in their sensualites, yet the vigilant Watchmen of our English Israel haue discovered both the one and the other : That is, the faithfull Ministers of the Gospell obseruing this Gods begun iudgement and further threatned punishment of the Pestilence; they, I say, haue not spared both in Citie and Country, publickly, and priuately, with seruencie to pray for vs, for the preuenting and diuerting of Gods further furious Hand vpon vs, and in their preachings with their siluer Trumpets to lift up their voyces to sound aloud; and cry downe the high-crying sinnes of this Citie, of this Land : Yea, diuers of these worthy Ministers haue beene and are so zealous in praying and preaching for Repentance and Perseuerance, that their throats are growne hoarse, their bodies weak, and their healths impaired : In so much that vulgar Profanists and Carnallists of the (like as Festus once said of Paul) are ready to say, much zeale hath made them mad : But howeuer, for this their assiduitie and indefatigable labour of loue their reward is with the Lord; and though the zeale of Gods House doe eat them vp; yet they shall once shine as Starres in the Firmament of Heauen.

Among those reuerend Diuines, one hath compiled this comfortable Treatise, or to use its proper Titlepharse, hath reedified and prepared this Pest-house, or Tower-Royall, first built by King Salomon so many hundred yeeres agoe, & before he turned from a Prince to a Preacher.

If any list to be curiously, inquisitiue and aske, who or what is the Authour, this I.D? or to question his attributes of reuerend, learned, godly, Gine me the publisher his friend leaue to answer; First, that happily his humble
little

Christian Reader.

litie is such and for some reasons in his Christian wisdom he desires not to haue the Phylacterie of his Name expressed: and it being so, he is not the first of Gods people that hath desired his name to be obscured in a comfortable and usefull worke: Secondly, for his attributes, let me also answer; for the first, they that know him, doe know him so to be; for the two latter, let his labour it selfe answer and witnesse for him.

To conclude; Whosoever the Author is or whatsoever I the publisher am, Know this, courteous Reader, that it was written and is published for mine owne and thy Christian solace and comfort, now in a requisite time of a begun Sicknesse and Mortalitie: the meditation wherof in our best healths; will doe vs, doubtlesse, no hurt: And who knoweth? Yes, the Lord knoweth whether it may be his Swan-like Song, this writing mine. For who can number vnto himselfe any more dayes or houers? Lord teach me so to number my dayes, that I may apply my heart to wisdom; in labouring to make my peace with God. And for my paines in publishing hereof, let me craue your Prayers. And so I betake you to God and the good Word of his Grace, which is able (in sicknesse & in health; in life & in death, in Citie or Countrie,) to build you vp further, and to giue you an Inheritance (in Salomons strong Towre-Royall) among them that are sanctified.

Farewell in Christ.

H.D.

A Post-script to the Reader.

SINCE God began this yeere, his Visitation, and to shake his Rod of the Pestilence ouer vs, I haue obserued an errour among the sonnes of men, *viz.* They haue beene and are very diligent in enquiring after the weekly Bills of mortality, and they that could first obtaine the Bill from their Parish Clarks, haue acknowledged to be most beholden vnto them: and I will not simply condemne this their diligence: But come we to enquire what vse they haue made of this their double diligence and prime-intelligence: If they haue found an *increase* of the number, haue they humbled themselues in Prayer, endeauouring to depart from their sinnes, & to trauaile to this Towre-Royall, in the sequell, for safetie? Surely no, few or none haue so done: the *increase* happ'ly hath deiected them, made them marmure, and proiect to flee to their Country-houses here or there, and peraduenture to send beforehand their Wiues, Children, and Household-stuffe: yea, very carefull they haue been, & are for this their bodily safegard. Againe, on the other side, if they haue scene by the Bill a *decrease* in the number; how many, nay how few haue returned to God by the way of thankfulness for such his great mercy & forbearance? I feare, and it appeares, that rather they haue beene thereby encouraged to goe on in security, if not in sensualitie. I may say therefore with the Authour and Founder of our Towre-Royall. *This is (also) an euill vnder the Sun,* committed by the sonnes of men; Of whom I my selfe being one, & ingenuously confessing, I cannot free my selfe from being tainted with the Infection of this *euill*, will say no more: but doe humbly implore for my selfe, and all the Israel of God, more wise, humble, conerite and thankfull hearts, in obseruing his workes. *Open thou my lips, O Lord, that my mouth may shew forth thy praise. And open mine eyes that I may see the wonders of thy workes.* Iterum in Christo vale.

Psal. 51. 15.
Psal. 119. 18.

I. D;

A



SALOMONS PESTHOVSE

O R
TOWER ROYALL,

Collected out of the 18. Chapter of
the Prouerbs, verse 10.

*The name of the Lord is a strong towre: the righte-
ous runneth vnto it, and is preserued.*

Confirmed by the practise of King Dauid,
1. Chron. Chap. 21. ver. 17. and 26.

*And he called vpon the Lord, and he answered him
by fire from heauen.*



He whole Colledge of the bodily Phy-
sicians, and the Prince of them, that
wise and learned *Galen*, prescibe for
the time of Plague, that of all reme-
dies, to preuent the contagion, the
best is, to flie & shun the infected and
corrupted ayre, and to depart vnto a
wholesome and purer ayre: and that
with

with these three rules, *Cito, longè, tardè*. Depart speedily, farr^e off, and returne slowly. As this is Physically prescribed, so it is diligently practised, as daily experience teacheth, of all sorts of men, yea of the Physicians themselves; I will not contradict the prescriptiō of the Physician, nor disprooue the diligence of the sons of men, if they vse departure lawfully, therein not sinning, *Contra Patriam, charitatem, vocationem*,) against their Country, their calling, & Christian charity. But because by the corruption of our nature (which is more than the corruption of the ayre) we suffer our selues as with maine sayle to be carried away from the Creatour to the creatures; fixing all our senses more vpon the aerial corruptiō, than vpon the inward cause of the contagion, the rotnesse of our bones, which we carrie within our selues, & are more carefull to depart into the Countrey than vnto the Lord; as if by the swiftnesse of our feet we could out-runne *Him* who rideth vpon the wings of the Cherubims, which causeth that the Lord hath a Pursuant, which he sendeth to arrest some in the pure ayre, (namely the Plague it selfe) which hath arrested some in the Countrey as well as the Cite, as the experience of the two last Visitations verified and this present yeere haue shewen vnto vs all, verifing the threatning of the Lord, *Deut. 28. 22*. This is the reason why the whole Colledge of the spirituall Physicians of our soules haue prescribed for the time of Plague, a better flight and departure, than that which is prescribed by *Galen* and therest; namely (to the name of *Iehouah*) by the feet of Prayer, mentioned and storied by that wise *Salomon* in the words prefixed. And as it is prescribed, so it hath been practised of the Saints of God: among the rest, of King *David* in the time of Plague, as the second place adioyning vnto the first doth witnesse. Of this place then, which is the right Aike, & the little *Zoar*, whereunto our first care ought to be in the time of plague to depart, and which is also the trustie friend and seruant to aide the sicke, and the Exercise for them that are departed, to spend the time till they returne, giue me leaue Christian Readers to discourse out of the harmonie of these two places here prefixed.

To pray well, saith *Chrysostome*, is an excellent art, which doth

Psal. 10. 4.

Anno. { 1603.
and
1625.

doth adorne a Christian, but it is not sufficient to know that we must pray, but also in what manner: and therefore that we might the better be instructed in the going to this place, and become skilfull in this art, I will braunch the description of this place in these three seuerall parts, which will store vs with a cluster of singular Meditations.

The first is, the name of the place, it is (*the name of the Lord.*) The second is, the qualitie, condition, propertie, and the safe-
nells of it, expresse in two things; First, because it is (*a strong towre*) secondly, by the successe of those that run vnto it (*and is exalted*) ordeliuered: which is the thing which they receiue that run to it.

The third thing is, what maner of persons they must be that flie to it, & what household stuffe they must carrie thither with them to be receiued, noted in these words (*the righteous runneth vnto it.*) As for the place, let me obserue foure things. For as in the time of Plague, for our departure, first it is necessarie, that we know the name of the place whereunto we go: secondly, that we haue feet to beare & carie vs thither: thirdly, that wee haue a direction that wee might not erre: fourthly, that we haue some right and interest there, or some acquaintance, that we may be receiued. So likewise these foure things are necessarie to be knowne of vs, in our spirituall departure.

Touching the name of the place whereunto *David* fled in the time of plague, as it hath diuers names, so in this place it is called the name of *Iehouab*. Heere I pretermit the five seuerall significations of the name of the Lord vsed in the booke of God, taking it in this place, first for the Lord himself: secondly, for his attributes by which he doth manifest himselfe. Of which *Moses*, *Nam. 14.* bringeth in a perfect catalogue, & the Lord hath deliuered this his name by proclamation, *Exo. 34. 5. 6.* *The Lord, the Lord strong, mercifull, and gracious, slow to anger, and abundant in goodness and truth, &c.* God then the almightie, eternall, immortall, inuisible Lord, the iudge of the world, *Psal. 94. 2.* *God, mercifull and gracious, the supreme Physician of our soules, who healeth all our iniquities, Psal. 103.* *God to whom power belongeth, and whose is saluation alone, Psal. 124.* is

I
The name of
the place.

the place it selfe wherunto *Dauid*, and wee ought to flie from the contagion. The name of a place if it be knowne, famous and renowned, hath often much force to perswade vs rather to goe vnto such a place, than vnto such or such: surely there was neuer name of place more worthy to goe vnto, then the name of *Iehouah*. O yee righteous soules that thirst or may thirst by reason of the heat of the plague vpon your beddes, flie vnto this place, to the waters of comfort: here are wels enough to be drawne at: this is the name which God hath proclaimed to the world, and whereby he would be knowne to men, that if euer they come to him, they may speake their mindes in the confidence and trust of this amiable name. Esteeme it not strange, beloued, that the name of a place is attributed to the Lord: for that hee is a place of refuge, three things are able to prooue: First the witnes of God himselfe: second, the confession of the righteous: third, the word (*running*) here vsed by king *Salomon*. As for the Lord he doth attribute vnto himselfe this name by the pen of the holy Ghost, calling himselfe a *secret place*, *Psal. 91. 1. a throne of Grace*, *Heb. 4. 16. a refuge*, *Psal. 99. a fortress*, *Psal. 18. 2. a strong tower*, and such like more. Secondly this is the confession of the righteous: Of *Dauid* the father in diuers places, *Psal. 18. 2. The Lord is my fortress and my refuge*: and in the 32. 7. *Thou art my secret place, and compassedst me about with ioyfull deliuerance*: and so *Psal. 94. 22*. This is also the confession of the sonne in this place: and of all the Saints of God, vnto whose confessions I referre you, as they are set down by the holy Ghost in the booke of God. Thirdly, the word (*runneth*) implieth as much, which giueth me entrance to the second point, opening vnto vs the feet which we need, to goe vnto this place, the which if ye are desirous to know, they are two in number (*Faith and Praier*). Faith the first, for if by faith we stand, *2 Cor. 1. 24*. by faith we may also goe to the Lord who is faithfull. Now how could we goe vnto him by the feet of prayer, if wee did not beleeue in him? *Rom. 10. 14*. The second, is prayer, a spirituall legge to beare vs thither, noted by *Salomon*, making mention of *running*, by *Ionah*, speaking of comming. *Chap. 2, ver. 7. And my prayer came vnto thee, in thine*
holy

The feet to
carry vs thither.

holy temple? By the Apostle, when he speaketh of going, let vs therefore goe vnto the throne of grace, *Heb. 4. 16.* Lastly, by the holy Ghost, vūg this word *Climbing. Apoc. 8. 4.* Both the name of the place which is appointed for vs to goe vnto, and the spirituall legs which the Lord hath giuen vs to carry vs thither, doe preach vnto the sonnes of men the admirable goodnes & mercy of the Lord toward them. In this world we are as pilgrims, *Psal. 119. hauing here no continuing Citie, Heb. 13. 14.* and while we are at home in the body, wee are absent from the Lord, *2. Cor. 5. 6.* In which pilgrimage, *Many are the troubles of the righteous, Psal. 34.* O the great goodnes of the Lord then, that hee hath giuen vs feete to come vnto him, and made himsele a place of refuge for vs in all our troubles! which goodnesse is comfortable vnto the faithfull: for as it is a comfort vnto the pilgrim, shepheard, or souldier, to haue in the heate of the day a place of refuge to refresh their wearied members: So likewise what a comfort is it for you O afflicted soules in the heat of your afflictions, to haue the name of *Iehouah* for a sacred Sanctuarie! the Lord is not like vnto the Princes of the earth, who desire not to be molested with the requests of their distressed subiects. It is a ioy to the wearied student, that he may sometime come home to his fathers house & recreate himselfe: Into this world the Lord hath sent vs as in an Vniuersitie, which although it is farre off from our fathers house, yet the Lord hath giuen vs spirituall feet, by which in a moment wee can ascend vnto our fathers house, and recreate there our wearied spirits. This world is a waste desert, if wee neede any thing, here are the legges by which speedily we may runne to this place, and provide our selues. If the Lord hath cast vs downe vpon our beds, and that wee cannot vse the feet of our bodies, behold, he hath giuen vs other feet, to vse in stead of these. King *Ezekiah* visited with the plague, could not vse the feet of the flesh, but with the feet of the spirit, went vnto this place, known vnto him by the name of *Iehouah*. *Ionah* is locked vp in a prison, in the belly of the Whale, (the Lords prison) and cannot stirre himselfe, and yet by the vertue of these feet, out of the depth he ascendeth to the holy temple of *Iehouah*.

The hofe to
put on.

Eph 6 15.

Dan 2 42.

A direction to
know the way.

Luk. 12. 35.

4
The right or
interest which
the faithfull
haue to this
place.

e.

Now that these feet may be able to beare vs thither, and that they may not faile vs in our voyage, they must put on the hofe of faith: and as the Apostle speaketh, *our feet must be shod with the preparation of the Gospell of peace.* And as the feet to that Image of *Daniel* were part of yron, part of clay, which the Prophet expoundeth partly strong, partly weake or broken: So the feet of our prayers are, according to the hosen wherewith they are couered; if they put on feare and distrustfulnesse, they will be shiuering and sinking downeward, of clay, weake, and impotent; if they put on faith and confidence in the mercies of God, they will be feet of yron, strong, stable and firme, keeping vs vpright, and will carrie vs to the very throne of grace.

Further, as they that depart into the Countrey, if they know not the way to the place whereunto they goe, must haue a guide, or a direction, because they should not erre; So in the going to this place, because there are so many false guides and directions, the Lord himselfe hath giuen vs a Card of direction to lead vs thereunto, the witnesse of his holy word, written and sealed, that can neuer deceiue vs. As the fierie pillar in the desert, shewed the way vnto the Israelites: So this word of the Lord is a fierie pillar vnto vs in the darke desert of this world, to shew vs the way to that heauenly Canaan; it is the *lanthorne vnto our feete, and a light to our pathes, Psal. 105.* and therefore, according to the direction of our Saviour, *Let our toynes be girded, and let vs beare in our hands this shining light.*

Fourthly, to go to this place, it is necellarie to know what right or interest we haue in it. In the places whereunto men betake their selues in the time of plague, either they haue some right or interest there, because they are their owne, or because they haue some friends or acquaintance there that will receiue them; or lastly, because they haue either hired or purchased a house. So likewise vnto the name of *Lebanth*, the place where we ought to goe in the time of plague, as also at all other times, we haue a speciall right and interest. First, because it is our owne, for he is our God and our Lord, not by nature, but by gift and donation: Secondly, there we haue acquaintance

acquaintance and our best friends; God our father, Christ our brother, the holy Ghost our comforter. Thirdly, because we haue purchased it; not we our selues, by corruptible gold, or by our merites, but Christ for vs by his precious blood, hath obtained this place of refuge for vs in our troubles. *Dauid, 1. Chro. 21. 17.* in his prayer, sheweth vpon what right and encouragement in the time of plague he went to this place, (*O Lord my God I beseech thee, &c.*) it was then, because the Lord was his God; he had a particular feeling of the loue of God toward him, and knew him to be his God for hee had had some experience of deliuerance. The reason why we must haue this right, is because being infected with the plague of sinne, we should not be receiued. In the Countrey, they will not receiue those that are infected with the plague: Neither can they also, in whose soules the plague of sin doth reigne, be admitted to this place, and therefore the Lord hath giuen vs Christ the righteous, to couer our vnrighteousnesse, that thus as pure & cleane we might come vnto him. I know by mine experience, that in the Countrey heretofore, they would not admit some that came from the Citie, vnlesse they had put on new apparrell. To come vnto that heauenly Ierusalem by the feet of prayer, we cannot be admitted, except we put off the old man, and put on the new man which is created in righteousness, and therefore, that we should not be hindered to go thither, *He hath put on vs, the Lord Iesus Christ, Rom. 13. 14.* that being adorned with his righteousness and holinesse, as *Iacob* was with the garment of his brother *Esau*, *We might with confidence approach to the throne of grace, Heb. 4.* It is only then in the name of Christ that we must goe to the name of *Iehouah*, *Iob. 14. 14. Iob. 57. Mat. 21. 22. Iob. 16. 14. 1. Tim. 2. 5. 1. Iob. 2. 1.* In his name, the poore *Lazarus* hath as much right to go vnto it, as king *Salomon*: the infected as the sound: the learned as the vnlearned: for Christ prayeth for them all: & as *Augustine* speaketh, *Christ prayeth with vs all as our brother; he prayeth in vs all as our head; he is prayed vnto by vs all, as our Lord; but he prayeth for vs all, as our high Priest.* Let then the Romanists in the time of plague, run vnto the name of *Iehouah*, in the name of *Saint Sebastian*; Alas, they shall not be admitted: for Christ alone

alone, as *Ambrose* speaketh, is the eye wherewith wee see the father, the hand to offer up our prayers, and the mouth to speake vnto him. But as for vs, with *Dauid* let vs goe vnto him by force of this right, saying with him, *O Lord our God, we beseech thee, &c.*

The practise
of King *Dauid*.

Having vnderstood the name of the place, with other circumstances, let vs now examine the practise of King *Dauid*, vnto this place, with these feete, by the same right, following the true direction, hee runned in the time of the plague with his family, the Elders of Israel. For he fled not to his Castle, neither departed he out of Iewrie, nor transported his family into another place, but as it is storied, *1 Chron. 21.26.* (*He called vpon the Lord.*) Here is a foundation whereupon some prodigall of their liues, vncharitable to others, proude in their conceites, build the vnlawfulnesse of departing out of the contagious places in the time of plague, condemning it by the example of King *Dauid* in generall, without any exception, in all manner of persons, which their vncharitable conceit I will not heere refute, I referre the Reader to that learned Treatise of that reuerend father, *Theodorus Beza*, written touching this matter, wherein he learnedly, soundly and religiously refuteth their grosse opinion; onely let me destroy their building which they erect vpon the example of King *Dauid*. Foure particulars can hinder them to make a generall conclusion out of this example: First, the short continuance of that plague, for the space of three dayes, or of a halfe of a day, as some of the learned are of opinion; whose reasons I will not alleage, which left him no time to deliberate vpon departure. Secondly, the generalitie of the Pestilence, being spread from *Dan* to *Beersebah*, which left him no place free to go vnto: for whither should hee flie, seeing that the pestilence was spread all ouer the land? *2 Sam. 24*. Thirdly, his owne guiltinesse, that plague being caused by his sinne, the numbring of the people, which caused such a sorrow in *Dauid*, that he was ready by his owne death to redeeme the publike calamitie, praying vnto the Lord, *1 Chro. 21.17.* *O Lord my God I beseech thee, let thine hand be on me, and on my fathers house, and not on thy people for their destruction.* Fourthly, the soundnesse of Ierusalem, the place where he was, the

Obiection.

Answer:

1.

3.

4.

Angel

Angel hauing not yet, or very sparingly touched the head Citie, 1. *Chron.* 21. 15. the Lord repenting of the euill, when the Angel came to Ierusalem: these foure particulars are able to cast downe their building, and to disprooue their consequence: *Dauid* fled not, *Ergo*, it is vnlawfull for any man to depart: the true consequence, if we would argue out of this place, might be this: *Dauid* & the Elders departed not: *Ergo*, let not Magistrate forsake his Citie, nor the Minister his flocke. Hauing pluckt out the weedes and the thistles, let vs as the good husbandman sow the good seede. As this then prooueth not the vnlawfulness of departure; so on the other side, it doth commend vnto vs king *Dauids* praying, and his spirituall departure, teaching vs that in the time of plague, our first and principall care ought to bee, as well before our departure, as in our departure if we are so minded, (for I vrge no necessitie of it) to flie and runne by the feete of faith and prayer to the name of the Lord, which being forgotten, omitted, or negligently practised, maketh our departure vnlawful. Imitate the King then, O ye righteous soules, in this threatened tempest of the plague, let your soules take (the wings of a Doue) the motion and agility of the spirit of God, and let them flie by the strength of their prayers to the bosome of Gods mercies where they shall be at rest. *Dauid* in this his going to the name of the Lord, hath shoven and manifested foure things: His Conscience, Humilitie, Memory, Wisedome. His Conscience, that it was good: his Humilitie, great: his Memorie, holy: his Wisedome, right.

The true vse
of the example

Touching the first, the spirit of prayer is a signe of a good Conscience; for as *Tertullian* speaketh, *Lib. de cast. Oratio de conscientia procedit si conscientia erubescat, erubescet oratio. Prayer doth proceede from the Conscience: if the Conscience blush, prayer will also be ashamed.* O it is an excellent thing that we can giue our selues to this holy exercise: let one haue riches, honour, pleasures, let him be adored as a little god, if he haue not the spirit of prayer to push him forward with *Dauid*, in the midst of his felicitie, he is most miserable.

Secondly, his miserie and humilitie, for a King is become

- a begger, and at the gate of the King of heauen he vseth speeches of submission. (*I beseech thee O Lord*) Loe here O proud son of *Adam*, of thy selfe thou hast nothing, but like a poore suppliant begger thou art constrained to goe before the gate of that right God, aswel the king that sitteth vpon his throne, as poore *Lazarus* that sitteth before the doore of the rich man.
2. Thirdly his memory, the subiect wherof was the Lord, O holy remembrance! Although he had as it were forgotten him by his sinne in his prosperitie, yet he remembreth him by his praier in his affliction: O the excellencie of praier, it is a remembring of our best friend, whose remembrance is comfortable to our distressed soules. The subiect of our memoris, haue beene along time commodities, pleasures, riches, honor, triumphs, & therefore, ô England, behold another subiect to exercise the art of thy memory: If then we haue forgotten him by our feruent prayer in our sin, let vs now remember him by our feruent praier in our affliction. Many haue practised the art of memorie, according to the memoratiue Art, and precepts of memorie, which appoint places, and their furniture, for the helpe of such as are vnexperienced; but let vs practise the art of this holy memorie, let God be
1. the subiect, & in this our affliction, let these be our helpes: First,
2. let vs remember in our praier the commandement of God, *Psal. 50*. Secondly the name of him, whom we call vpon, that it is *Iehouah*, Lord, our God, a God not in shew, but in substance and performance: a strong God, a towre of defence, they that know this name wil trust in him, *Psal. 9. 10*. Thirdly,
3. what he is by nature, how sweet and amiable, how rich in mercie, *Eph. 2*. Fourthly, what he is by promise, how faithfull and true, *2. Tim. 1. 3*. Lastly, what he is by couenant, made vnto
4. *Abrahams* seed, not in the blood of bulles, but in the blood of
5. the seed of *Abraham*. Further *Dauid* hath shewen his wisdom, & that in the choice of the place, taking his marke aright, and directing his petition to the true and proper periode. Imitate the wisdom of king *Dauid* in his choice, he that goeth to a place, runneth aright and wisely, if he be wise, and not by crooked and erroneous waies: *Dauid* sheweth vs the
- right

right way, for to what place should we goe but to this, when our sorrowes are multiplied? shall we follow the waies of the wicked, and say with them, *Malac. 3. It is in vaine, that I haue serued him, and what profit is it, that I haue kept his Commandements?* Or shall we runne vpon the way of impatience, adding griefe to griefe, liuing the life of *Caine*, or dying the death of *Indas*, drowning our soules in a gulf of desperation. Shall we spend the time in bannings, execrations, cursing the day and night, the earth that beareth vs, the ayre that inspireth vs? Not so, O Christian soules, call vpon the name of the Lord with *Dauid*, there was neuer name so worthie to be called vpon, in heauen or earth, so mightie for deliuerance, so sure for protection, so gainefull for successe, so compendious to cut off vnnessefull labours as the name of *Iehouah*:

Hauiug vnderstood the Conscience, Humilitie, Memorie, and Wisedome of *Dauid*; let me open to you thereasons to mooue & perswade vs to go to this place. Fiue things mooue the sons of men in the time of plague to depart from contagious places, vnto a purer ayre. First, the counsel of the Physicians, Secondly, the practise of others. Thirdly, the danger or perill which they are like to fall in. Fourthly, desire of health and life. Fifthly, the experience of successe. Let the same be motiues vnto vs in this infection, to perswade vs to run speedily vnto this Arke of *Noah*. First, it is prescribed by the whole Colledge of the spirituall Physicians, by God the father, *Psal. 50. 15.* King *Dauid*s Physician, by God the son, who prescribing the remedies which men ought to vse in the last dayes, in which the Trinitie of punishments, Famine, Warres, and Pestilence should reigne, giueth this counsell, *Luke 21. 36. Watch and pray continually;* by Prophets, Apostles, & wise men, *Iam. 5. 13. Eccle. 38. 9. and 17. 23.* Secondly, the practise of the spirituall Physicians, as they haue prescribed it, so they haue also practised it, & haue fled vnto this place; to this Sanctuarie went the renowned Patriarkes, the godly Princes, the holy Prophets, the blessed Apostles, the Prince of glory, the son of the immortal God, the constant Martyrs: whose examples ye shall find in the store-house of the Scrip-

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The causes to mooue vs to goe to this place.

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tures. The example of the bodily Physicians, of which some depart in the time of plague, hath much force to make vs hasten our departure; how much more ought the practise of the spiritual Physicians spurre vs forward vpon our spirituall voyage. Thirdly, the danger, which is threefold, (*In nobis, circa nos, contra nos*) In vs, round about vs, against vs. In vs the plague of sin: round about vs, the fire of the present plague: against vs, Sathan who seeketh to make vs curse the Lord, and the fire of Gods wrath and anger: To auoid this threefold danger, run to the Towre and to this blessed Zoar. The fourth motiue, is the desire of life and health; we need at this time a double health, the health of the soule and body. Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need, *Heb. 4. 16.* Why went that woman which was diseased with an issue of blood twelue yeares vnto Christ, but that she might receiue her health: *vers. 12.* The sicknesse of the plague is an issue of blood, which being once opened, will euer run, and keepe a course if it be not stanchd by the power and mercie of God: which mercie is onely obtained, by going vnto his sacred name: to obtaine this double health, *Dauid* went vnto this place, *1. Chron. 2 1.* that the plague of his soule might be healed, and the bodily plague be remooued. If we are as it were dead for sorrow, prayer will reuiue vs, for it is, *Vita anima*, the life of the soule: & as *Chrysostome* termeth it, *Est anima ipsius anima*, It is the soule of the soule. If we goe into the Countrey which cannot saue vs; how much more ought we to flie to this name, which hath the power to do it: this his power, being accompanied with mercy and kindnesse, for thou O Lord, art good and gracious, and of great compassion. *Psal. 8 6.* Fifthly, experience of good successe, is the last motiue, they which haue fled to this place, haue not beene stopped by the way, but haue had good speede. Goe vnto King *Hezekiah*, *Iob*, *Dauid*, and the rest, and they will preach vnto you by experience, the experience of this successe. This successe is grounded vpon three things, as vpon three firme pillars, the Power, the Will and Promise, the Goodnesse and mercie of God.

His

His power, *I haue heard it that power belongeth vnto God, Psal. 62. 11.* There was neuer affliction or sore so great, but the hand of that Physician hath beene able to master it, the least finger of his right hand being of more puissance, then the whole arme of flesh.

His will and promise, Psal. 91. 1. Joel. 2. 32. Iam. 5. 15. Eccle. 31. 9. Matth. 7. 7. Iob. 14. 13. The King of heauen is not like vnto the Princes of the earth, or vnto that *Philip* of Macedon, who answered vnto the widow comming in his Court to him, to be heard, *I am not at leisure, (vnto which also shee answered iustly, then be not a King any longer)* for seeing that he hath promised it, he is also willing, his promise being signed with the finger of the holy Ghost, and sealed with the blood of his beloued and annoynted. Neither is he like vnto him, *Matth. 7.* who answered, trouble me not, my doores are shut; the gate of heauen is alwayes open for vs. God reuoketh not his promise as King *Salomon. 1. Reg. 2. 20. 21. 23.* *Aske my mother, for I will not say thee nay;* and yet behold how this time is changed, *Adoniah* hath spoken this word against his owne life; of the Lords promise wee need not doubt, but with *Dauid* boldly we may speake, *Psal. 86. 7.* *In the day of my trouble I will call vpon thee, for thou wilt heare me.*

Thirdly, *His goodnesse, mercie, and liberalitie, which is so great that he giueth meat to the yong rauens which call vpon him, Psal. 147. 9.* Doubt not then, but that hee will heare the supplications of men, whom he hath made a little lower then the Angels, to crowne them with glorie aboue other creatures, *Psal. 8. 56.* Let therefore, saith *Augustine*, thy prayer ascend, and Gods mercie will descend; shall wee distrust his goodnesse, who is rich to all that call vpon him? *Rom. 10. 12.* Or shall we suspect his bountifullnesse, which poureth out plentifully his blessings vpon all flesh? *Rom. 8. 32.* And although we haue offended him, yet our offences will not stop his mercies. Men, when they haue done any good turne to any, if they bee neuer so little offended, they cast men in the teeth with the benefits they haue done them, and vpbraide them with the good turnes they haue shewed; wherefore men are

Iam 1.5.

loath to make request to such for any thing: If wee goe vnto the Lord, we shal not meete with one that is of such a disposition and nature: he, as the Apostle speaketh, reproacheth no man; nor keepeth his anger for euer, *Psal.* 103.9. The willingnesse, mercie, and goodnesse of the Prince to haue vs, maketh vs also willing to goe to him, who more willing, then he that is our Father, our Sauour, then he that hath suffered for vs, scoffings, spittings, bands, stripes, and death it selfe? Neuer lap of the mother hath beene so open to her babes, as the bowels of Gods compassions are open to the righteous. Harken to this, yee faint spirits, be strengthened yee weake hands and feeble knees, receiue this comfort, that he hath deliuered, he doth deliuer, hee yet will and can deliuer. I ende this point with the 13. 14. and 15. verses of the 10. Chapter of the Epistle to the Romanes: wherein behold a singular and compendious gradation. As they that would come to King *Salomon* sitting vpon his throne, were faine to runne vp sixe staires (for his throne, was mounted vnto by sixe staires) so the perfection and consummation of man going to the throne of the true *Salomon* Iesus Christ, ascendeth and ariseth by sixe degrees: the highest and the happiest staires being, inuocating and sauing, prayer and deliuerance. These are then the five reasons, by which wise Christians ought to be guided, I imitate King *Dauid*, only resorting to the wings of the Lords fauour. And herein we should be wise, if we leuel our hearts and affections at the very right center and marke of prayer (which is the name of *Iehouah* alone) and the period or scope in whom our requests must end.

Five sorts of
men erring in
the going to
this place.

But alas, there are five sortes of men, which make choice of other places, reiecting the wisdom of *Dauid*, the counsell of the spirituall Physicians, and the practise to the Saints of God, going a crooked, a circular, and endlesse way, not towards the marke, nor with a right foot as the Apostle speaketh *Gal.* 2. The first kind, flie first to the helpe of mortall man, and with *Asa* make speed to the bodily Physician, to the confections of Arte, or to the purer ayre, not once mindfull of this place; but when all helps faile them, and
that

that the Lord fendeth his Sergiant and heavenly Pursiphant to arrest them, then they retorne to runne to this place. What name shall we giue you (O yee of little faith) but the name of weake Chrillians? Put not your trust in the sonne of man, for there is no helpe in him, *Psal. 146.* There is a second sort, which runne onely to the ordinarie creatures, deriding the name *Iehouah*, yea denying that there euer hath beene, or is yet at this present, such a place to be found, whereunto the righteous is preserued, such as *Dauid* describeth in the 10. *Psalme, 3. 4. Which seeke not God, but contemne him, and thinke they shall neuer be mooued.* O yee meere Atheists, what name deserue you, but that name, which the Lord himselfe giueth you, *Psal. 14. I* the name of fooles? If *Cain* hath beene reiected, because hee offered an vnworthie sacrifice, what deserue they that offer none at all? The third sort runne to a place, whose name is Hell, seeking to Sathan and his artes, gadding to the woman of Endor, or to the Idoll of Ekron, as *Saul*, as *Nero*, as *Iulian*: Returne, returne, O yee wretched and bewitched sonnes of men, with the name of deuillish idolaters. The fourth sort, seeketh to dwell vnder the protection and assurance of their merites and good workes: but these alas, as *Bernard* writeth on the 91. *Psalme*, are ill-lodged and haue a poore Tabernacle, the diuell hath soone blowen that away. The last sort, are the superstitious Papists, who in the time of plague runne to the house of the Spider to be preserued, to sticke and stones, mettals and papers, Angels and Saints, and principally to Saint *Sebastian* for as euery sicknesse & disease hath his Apothecarie and Physician among them: So the plague hath Saint *Sebastian*, vnto whom with their families they runne to bee preserued. That execrable *Psalter* of the *Virgine Marie*, compiled by them, maketh her to be this secret place whereunto wee ought to runne: the prayer of *Dauid* which he made being visited with the plague, *Psal. 38.* is blasphemously abused in this maner, *O Lady rebuke me not in thine anger, neither chastise me in thy wrath:* The 91. *Psalme* is in the like maner abused, *Whoso dwelleth in the secret of the blessed Virgin, &c.* But O ye blind seducers of soules, it may be first a cha-

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lenge vnto ycu all, that neither *Dauid*, *Iob* or *Ezechiah* visited
 with the plague went to Cherub or Seraphin, *Gabriel* or *Ra-
 phael*, *Abraham* or *Moses*: whom haue I in heauen but thee?
 saith *Dauid*: he saith not, that he had a *Moses* or a *Samuel*:
 haue all these erred? Euen so will we with them. Secondly,
 yee goe to them that cannot helpe you, let them arise, if they
 can helpe you in the time of your miserie, *Iere. 2*. In the fa-
 mine of Samaria, *2. Reg. 6*. a woman crying to the King,
helpe me, O King, hee answered, *seeing the Lord doth not
 succour thee, how should I helpe thee?* Concluding second-
 ly, that if the Lord withdraw his helping hand, it lieth not
 in the power of mortall man to helpe. So wee may answere
 the Papists crying in the time of plague to their *Sebastian*,
 helpe and aid vs *Saint Sebastian*. If it lieth not in the power
 of mortal men that are liuing with vs to helpe, how much
 lesse can they that are dead? And farre lesse, one that perhaps
 hath neuer beene? As for the Angels, they are displeased
 that ye come to them, to thrust vpon them such a dangerous
 honour: they may say as *Dauid*, *Psal. 115*. *Not vnto vs O Lord,
 not vnto vs, &c.* they that refused a farre smaller offer vpon
 the earth, the onely bowing of the knee vnto them (See thou
 doe it not) will bee much more discontented, to see the
 knees of the heart to stoupe to them for the ceasing of the
 plague: for although an Angel smote seuentie thousand in
 the time of *Dauid*, yet he was but the instrument, God onely
 the agent, and therefore he onely to be prayed vnto. If the
 Papists reply that they intreate onely *Saint Sebastian* to
 speake vnto God for them; the answer is, that God needeth
 not a *Sebastian*, nor any Saint so euer, to be his Master of Re-
 quests: this is a seruice not vnmeet for the gouernours of the
 earth? the Lord is not like vnto earthly Princes, vnto the
 which may be said, that which *Iethro* said, *Exod. 18*. to *Mo-
 ses*, *the thing is too heauie for thee, thou art not able to doe it
 thy selfe alone*: for the Almighty is able to doe it alone,
 neither is there any defect in his hearing, whose cares are o-
 pen to the prayers of the poore. Let vs therefore hold Christ
 Iesus alone for the Master of Requests; it is he onely that can
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Apoc. 22. 9.

Obiection.

Answer.

present our requests which we make vnto the Lord for the ceasing of the plague: let others run where they will, to stickes and stones from the name of the Lord: I doe you no iniurie to impute this to you, for as *Hilarie* writeth vpon the first *Psalme*, *It is as great an offence to make a new, as to denie the true God.* The Lord annoynt your eyes with his eye-salue, that ye may returne to flie to the name of *Iehouah*. As for vs, we will follow the holy Canon and leaue the broad way, whose end is destruction, saying with *Dauid*, *Psal. II. 1. In the Lord put I my trust, how say ye then to my soule, flie to your mountain as a bird.* *Matth. 7.* I end the first branch of this discourse with that holy Epiphoneme of King *Dauid*, *Psal. 146. 5. Blessed is hee that hath the God of Iacob for his helpe, whose hope is in the Lord his God.*

After the name of the place, and other circumstances, there followeth in the two places, the condition, properties, quality and safenelle of the place whereunto we must run in the time of the plague. The sonnes of men in the time of infection, before their departure, haue a speciall regard of the place where they will goe, of the situation, nature, and such like, and being led by the prescription of the Physician: Secondly, by their owne minde, they make choyse commonly of a place in which they perceiue these seuen properties following: and although *Salomon* here maketh mention but of one, namly of a safe place, yet giue me leaue to discourse of the rest.

The second part, the properties of the place.

First, they go where there is a good, wholsome & pure ayre, not subiect to stinking euaporations, & it is the prescription of the Physicians, that we should go vnto places where the ayre is not corrupted, far from the infection. *Dauid* fled to such a place, for such is the name of *Iehouah*, a pure place, far from the corruptions of this world, for he is a pure, & incorruptible God, in whom there is no infectiō of sin: the Lord, holy, holy, holy, not admitting those in whose mortall bodies the plague of sin doth raigne: to pray then & to repent, is to returne & go to a wholsom light. *Eccle. 17. 24.* The places whereunto the sons of men flye, although they are for a time corrupted, yet they are not warrated stil so to remain, diuers alterations by sundry meanes may befall, as by the resort of persons infected, & such like: but the name of *Iehouah*, this place of refuge, shal neuer be altered, for he is the immutable & vnchangeable God, &

A pure place.

the gates of that Citie no vncleane person shal enter, Apoc. 22. 14. 15.

2
A pleasant
place.

Secondly, men make choyse of a pleasant and delectable place, both for their bodies and soules, where there is good companie to recreate themselves in their sorrow and exile, foode and necessities for their bodies, further by the riuer side, or where there is good water: lastly, where they may also haue food for their soules, the word of God Preached. This place of refuge, the name of *Iehouah*, is a pleasant and delectable place, where canst thou better recreate thy selfe, then by thy Father and brother Iesus Christ in this thy exile and miserie? Comfortable is the bosome of the mother to the yong infant, but more comfortable is the name of the Lord to the righteous which are called little babes by the Apostle. *Paul* maketh mention in his voyage toward Rome, of a certaine place which was called (*The faire hauens*) *Act. 27.* this place of refuge better deserued this name, let vs goe thither, for it is a harbour and rode for those which are tossed in the sea and deluge of the Pestilence: happy is the soule that landeth at these hauens. If we desire water, there is the *fountain of life: Iere. 2. the water of grace, Psal. 51.* If we desire the word; there is *the word it selfe, Iesus Christ, Ioh. 1 the truth Ioh. 14.* There is the best, the first, the ancientest Preacher, God himselfe that preached in Paradise.

3
A safe place.

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Thirdly, in our choyse we seeke out a safe place, whither we may goe without danger, and where we may abide safe, and dwell without danger. The name of *Iehouah* is a safe harbour, the secret place and shadow of the most high, *Psal. 91. 1.* vnder whose wings we shall abide safe and harmelesse. Three things prooue the safenesse of this place: First, the name of the place, it is *A strong towre, Prou. 18. 10. A secret place, Psal. 32. 7. A rocke and fortresse, Psal. 18. which is inuincible.* Such are not the fortresses of mortall men, which they are constrained to render vp, being driuen thereunto either by famine, or force, as *Seba* in the time of *Dauid* hereof is a witnesse. Secondly, the Lord of the soyle, which inhabiteth that place, his name is *Iehouah: the Almighty, Psal. 91. 1.* the strong and inuincible God, who will and is able to preserue vs. Thirdly, it is prooued by the successe of those who runne

run to it, & by that which they receiue, they are exalted, preferred or deliuered (saith *Salomon*) which *Dauid* acknowledgeth, *Psal.* 32.7. and is confirmed by the successe of *Dauids* prayer, *2. Sam.* 24.25. and the plague ceased from *Israel*. Comfortable is the saying of *Dauid*, *Psal.* 91.3.15.16. in which, sixe things prooue the happie successe of the righteous that runneth vnto it. First, Gods ready answer: Secondly, his presence: Thirdly, his deliuerance: Fourthly, his aduancement to honour: Fifthly, length of dayes: Sixtly, fruition of saluation: O the excellent riches, pleasures, and ioyes which the righteous there shall enioy. As *Lot* there fled vnto little *Zoar* to be preferred from the fire of *Sodome*: So let vs flie to the name of *Iehouah*, to be safe from the fire of the plague. Gen. 18. The earthly places whereunto men run, do want this proper tie: they are not warranted to be safe there, either from danger or from the plague, and the experience of this yeere doth declare it vnto vs all. Some haue returned and some haue died there, but as for the name of *Iehouah*, thy soule is certaine to be preferred, if thither shee taketh her recourse; and as they onely escaped the flood, that entred into the Arke of *Noah*: So likewise, they that enter into this incorruptible and immortall Arke, shall only be safeguarded from the deluge of afflictions. The Doue of *Noah* at her first flight from the Arke, although shee mounted aloft, and fetched many retires, yet shee could finde no resting, vntill shee returned againe to the Arke: So the poore soule may flie where shee will, but yet shee shall not haue any sure footing to rest, except shee returne to the heauenly Arke: let vs therefore be wise as Serpents, and simple as Doves, for as they being persecuted, flie vnto the rockes; so let vs in our calamities take our recourse to the rocke of *Dauid*, *Psal.* 18.2. neuer haue there bin holes in the rockes so open for the doue, as the name of *Iehouah* for the righteous soules. There are two renowned places mentioned by *Plinie*, *Locris*, and *Crotone*, where the plague was neuer, as he writeth *lib.* 1. *cap.* 96. and without doubt many resorted thither: but although we should flie at this day to *Locris* and *Crotone*, if wee carrie within vs the plague of sinne, the inward cause of the bodily contagion,

Obiection.

we haue no warrant to bee safeguarded. But me thinkes I heare a controuerſie: Many righteous haue fled to the name of the Lord, and yet haue not bene ſafe from the deluge of the peſtilence, or from the ſnare of the hunter: but thouſands, and thouſands are fallen in former viſitations, yea ſome of the choſen of Iſrael. The anſwer is, that they haue firſt obtained, either that which they prayed for; ſecondly, or that which is better; or thirdly, that which is ſufficient. And the Lord heareth vs alwayes, although alwayes he granteth not our petition: this ſeemeth a Paradox, and yet the trueth thereof is manifeſt: for in ſteed of that we asked, he giueth vs a better thing, and a better place: *thou akeſt the earth, ſaith Auguſtine, and the Lord giueth thee heauen; temporall life, & he giueth thee the eternal.* The Surgion that ſaweth off the arme or legge of the Patient, who crieth for impatience & apprehenſion; heareth him, *Non ſecundū voluntatem, ſed ſanitatē*, not according to his wil but according to his health: & ſo the Lord dealeth with his Patients.

4.
A place where
they haue
friends.

Fourthly, to proceed, men make choice of places where they haue their friends: the children reſort to their parents, the parents to their children, brethren to their brethren, and one friend to another. The name of the Lord is a place of refuge where we haue our beſt friends, there we haue our Father, our eldeſt brother Chriſt Ieſus, the holy Ghoſt our comforter: and therefore *Dauid* in the time of Plague went to this comfortable place. In earthly places vnto which the ſonnes of men reſort, either we haue no friends, or they are farre off, and therefore we ſeek other: or ſometimes although we haue friends, yet they will not receiue vs for feere of infection: but in this holy temple, and vpon this holy mountaine, we are ſure to finde at all times the aforeſaid friends.

Experience
hercot Anno
1625.

5.
A place acceſ-
ſible for all
men.

Fifly, we haue regard to chooſe a place which is lawful for all men to come vnto, which is not prohibited or forbidden by the Lord of the ſoyle and Magiſtrate of the place, and where we know we ſhall be receiued. This place of refuge is ſuch, acceſſible for all men, for *whoſoener ſhall call on the name of the Lord, ſhall be ſaued, ioel. 2. 32.* Neuer a citie of refuge ſo free for all manner of tranſgreſſions: hither may come the

King

King and the subject, the rich and the poore, the learned and the vnlearned, the merchant and the tradesman: the sound and the sicke, yea the infected with the plague. In the time of infection, it is not lawfull for them that dwell where the contagion reigneth, to com vnto the Princes Court, they are forbidden by Proclamation to resort thither. But the court of heauen is open for all men, yea the for infected, for they cannot infect the Court of heauen: the King of heauen hath made a Proclamation in the 50. *Psal.* that we should resort thither, & the Prince of glory Iesus Christ who keepeth his residence there, will not keepe vs backe. If the Prince had made a Proclamation that the infected should resort to his court to bee healed, who would not hasten thither? It was not lawfull for all men to come to the inner Court of King *Ahasuerus*; none might approach but they to whom hee held out his golden Scepter, except he would die the death that was appointed for such as durst come neere: no such kind of punishment is appointed for those that goe vnto the Courte of the King of heauen, we may approach boldly to the throne of grace, the scepter of our King (I meane not that yron scepter of his iustice,) but the golden of his mercie, is euer held forth to man, woman, children, bond or free, stranger or Citizen, infected or not infected, whether they be called, or not called: and they all may safely approach: I name not neither inward or outward court, but euen to the throne of grace, where the King himselfe sitteth: and if there we craue of him, I say not to the halfe of his Kingdome (as *Ahasuerus* spake vnto Ester) but to the whole, it shall not bee denied vs. Feare of punishment keepeth vs from the Princes court. Let not feare keepe vs from the court of heauen. *Nehemiah* although hee held the cup to the King, yet how fearefull hee was to make a request vnto him: But as for you O ye righteous soules, feare ye not, O you little flocke, for it is your fathers pleafure to giue you a Kingdome. *Luk.* 12. Further in time of contagion, not only the court but also the other cities, townes and villages, will not often lodge them that come from contagious places, neither the Lord of the soile, or the magistrate of those places forbidding it; but as for that heauenly Ierusalem, and the Lord of the liuing, ther-

unto

The King of
heauen his
proclamation.

Esth. 4.

Heb. 4.16.

Nehem. 2.

vnto euery one may resort, the Lord and magistrate of heauen doth not interdict it. *David* cried vnto the Lord, and said, *thou art my portion in the land of the living. Psal. 142. 5.* At Rome the houses of the *Aediles*, were alwaies open for all men, that they might resort thither, to haue their causes heard: and so is the house of the Lord for the afflicted soules. In some places there are appointed (as I my selfe haue seene) watchmen with halbards, to aske the passengers from whence they come, and sometimes to keepe out those that come from infected places, but in our going to this place, we need not to haue such feare, for as *Chrysostome* saith, *Hic non est miles assistens qui expellas, here there is no Sergiant or Soldier to keepe thee out.* If the cities of the earth shut their gates before thee, thou canst not enter. As for that heauenly *Ierusalem*, it is not lockt, and although it were, prayer, as *Augustine* speaketh, is a key to open heauen, & to bring thee to the presence of God. *Serm. 226. de temp.* the Towne and Villages in times of infection although they receiue some, yet they will not harbour many: and often there is no place for multitudes: but so is it not with the name of *Iehouah*, with this strong tower, it is not like vnto the bulwarkes of mortall men, into the which if too many enter, they will hinder one another; this fortresse can receiue millions and millions without any impediment. Further the temple is also interdicted to the infected, for they are commanded by the magistrate to keepe their houses for a time, or if they come, they are entreated to sit a side: but the Lords holy temple aboue in heauen, is not forbidden vnto the infected, nor to any man: it is lawfull for them to go thither and pray, and that with the successe of *David*, *Psal. 18.* *In my trouble I did call vpon the Lord and cried vnto my God, and he heard my voyce out of his Temple.*

6.
A place neere
vnto the Citie

Sixtly, some make a choyse in the plague time, of a place which is neere, whereunto they may easily goe without any great trouble or cost: the name of the Lord is such a place, compendious to cut off vnnecessarie labours, yee need not to runne farre, *the Lord is neere*, as the Prophet speaketh; *to all them that call vpon him*: neither will it cost vs any thing, mony or merites, intercession of friends or gifts: Poore men,

yce

ye that want friendes or money, and therefore cannot provide your selues a place, be not dismaide, behold, here is a place which will cost you nothing. It is a place whereunto we may go at all times, at dinner time, and at supper, as *Chrysostome* speaketh, in the day time, and at mid-night, in thy health, and in thy sicknesse: the sicke man may ly downe vpon his bed and goe vnto it, and when with King *Ezekiah* he cannot vse the feet of the flesh, yet may he vse the feet of the spirit. In a moment we can flie thither, for as soone as we haue finished our prayer, we are alreadie come to this place, and to the Lord of this soyle, our prayer and God meeting one another in heauen, as Iesus Christ and the woman at the Well, *Ioh. 4.* As for earthly places whereunto men resort, either they are far off, vncasie to goe vnto, and that with trouble and cost, or expences, sometimes we are stopped, we must haue Warrants and Certificates of the Parish & Church-wardens, that our house is not infected, before we can be admitted: all this trouble we need not in the time of plague in our going to the name of the Lord: nothing will stop vs, the bodily plague shall be no impediment, for wee haue a warrant that we may passe, the King of heauen his warrant in the 50. *Psalme, Call vpon me, &c.* and therefore this place is better then the earthly, where the fearefull sonnes of men dwell which feare the apparrel, household-stuffe, yea and thy letters: I know nothing then to stop our passage, but the plague of the soule, as the Lord of this soyle telleth vs in the, *2. Cor. 6. 17. Touch none vncleane thing, and I will receiue you.* But I heare the weake conscience object, I am infected with the plague of the soule, and therefore it is not lawfull for me to call vpon the name of the Lord: it is for the righteous as *Salomon* speaketh: but alas, I am vnrighteous, and how can I therefore go vnto this strong tower? The answer is, for thy comfort O weake conscience, that *Salomon* speaketh not of them that are righteous by their owne righteousness, but by the righteousness of Christ Iesus: such are all the faithful in whose mortall bodies the plague of sin doth not remaine, their infirmities being healed by *Dauids* Physician, *Psalm 103.* If yee desire a certificate thereof, you haue the Gospell, subscribed and

The warrant of the infected.

Obiection.

Answer.

and sealed by God the Father, the Sonne, and the holy Ghost. If yee desire a witnesse, ye haue a threefold witnesse, *The spirit, the water and the blood*, 1. *Ioh. 5. 8.*

7. Lastly, wee make choyle of such places, where if need be, we may haue good Physicians, for we esteeme it a great miserie, to be destitute of a good Physician, and of meanes to helpe vs in our neede. The place of refuge whereunto *Dauid* fled, and wee also ought to flie, following his direction, hath the best Physician which is both in heauen or earth, God the Father, King *Dauid's* Physician, who hath both health and sickness, life and death in his power, to dispose of them for our good and saluation: knocke therefore boldly with the hand of prayer and repentance at the gate of his mercie, and thrust in his hands, both thy life and health. And thus much for the qualities and properties of the place.

To pray for others is also requisite.

- 1.
- 2.
- 3.
- 4.

Further, we haue to obserue that *Dauid* went not to this place of refuge alone, but with his whole family, for he prayed with the Elders of the people, for the people, and for the deliuerance of his whole kingdome. Herein imitate King *Dauid*, remember in thy prayer thy whole family, and the state of the whole kingdome, the Tribe of *Iudah*, and the Tribe of *Leui*. There are foure sorts for which we must pray: First, for those which are *Supra nos*, aboue vs: Secondly, for those which are equall vnto vs. Thirdly, for those which are *Sub nobis*, vnder vs: Fourthly, for those which are *Contra nos*, against vs. In the going to the name of the Lord, wee must not imitate the negligence of many, who depart into the Country, and care onely for themselves; as for their families, or at least their seruants, they are not once mindfull of them: but we must as well carrie with vs in our prayers, the seruants which are vnder vs, as shee that lieth in our bosome: *And the Olive plants which are round about our tables*, *Psal. 108. 3.* The Athenians would offer sacrifice, but onely for their owne Citie, and their neighbours of *Chios*: but wee Christians must pray, not onely for the mother Citie, but for all the daughters: Christ teacheth vs to say, *Our father, &c.* as if wee all came from one wombe. It is a principle both of nature and policie, *Vis unita fortior*, Strength vnited, receiueth more strength.

Strength. It holdeth likewise in Diuinitie. If the prayer of one righteous person auaieth much, the prayer of many righteous shall auile more. If the *Syrophenician* obtained for her daughter the sute shee made, much more the whole Church of England shal obtaine for all her daughters: *Where two or three be gathered together in his name, he is in the midst of them*. Much rather in the midst of a people, in the midst of thoulands, in whom there is *Anima una, cor unum*: One soule, one heart, one tongue, as if they were all but one man. Lord, heale the sores of our land, for behold, both the mother and the daughters, the head and the members doe prostrate our selues before his Maestie. Yee of the sect of *Rome*, diuide not at this time of the plague in your prayers, the soule, the voyce and language of the Countrey into two places. *Elisha* and his companie, praying in one place and with one stile: *O Lord God of Abraham*, and yee in another: *O Baal heale vs*: Some praying for the life of *Dauid*, and some for the life of *Iabin*. As for vs, we will pray for the Lords annoynted our Soueraigne, that God may hide Him vnder the shadow of his wings from the noy some pestilence, knowing that this is one of the parts of our obedience towards him, that we (as *Constantine* the great taught his souldiers to shew their allegiance in nothing more then this) should pray for him, yea, for his royal Consort, his hopeful posterity & their Families. I end this point, with the saying of an ancient Father: That there is no better Guard, or Halbardsto safegard a Prince, than the prayers of the Righteous.

Before I come to the third branch of this discourse, giue Three rules to leave Christian Readers to the spirituall Physicians, to lay be obserued in our going to this place. downe three rules, which are to be obserued in this our spirituall departure to the name of the Lord. The bodily Physicians touching departure prescribe (as is before said) three rules *Longè, cito, tarde*: Go farre off, depart speedily retorne slowly. The same rules are to be obserued by the righteous: First, we must flie far, not with the prodigall & forlorne son in a far Countrey, far from the feare of God and thought of death, or with *Isaiah* from the presence of the Lord, who rideth

Psal. 83. 9.

2.
Cū.

deth on the Cherubins & can ouertake vs: for whither shall I goe, saith *Dauid*, from thy spirit? Or whither shall I flee from thy presence? But farre from this world and the earth, vnto the holy temple and mountaine, vnto heauen which is high aboue the earth, as *Dauid* speaketh, *Psal. 103, 11.* vnto that place which is called the *land of the liuing*. Secondly, flie farre from the plague of sinne, and the infected ayre of this world, and being come vnto that farre Countrey, the Lord of the soyle will receiue you. The second rule is, flie speedily, and deferre not your departure: which rule is not in any maner to be omitted, it is the counsell of the wise man *Iesus Syrach*, *Eccle. 38. 9.* *My sonne faile not in thy sicknesse but pray vnto the Lord, and he will make thee whole.* Tis the commandement of the Lord to call vpon him in the time of need, *Psal. 50.* Which must be performed with speed, according to the example of *Dauid*, *Psal. 119.* *I will runne the way of thy Commandements.* If wee make hast to flie into the Countrey, and forget to goe speedily vnto this Sanctuarie. it is as *Augustine* speaketh of another matter, *Cursus celerrimus preter viam*: A swift race besides the way. Hast in this matter is praise worthy, & a man can neuer run too fast that runneth to this place. The delay that *Elizens* made, let me go kisse my Father, & those shifts in the Gospel: Let me first go burie my mother, or take leaue of my friends, are not admitted in this businesse: commune not therfore with flesh & blood. If in the time of plague, we make such haste to depart, before we haue ordained our businesse aright, or bad our friends farwel: How much more ought we to hasten our spiritual voyage? While the fal-bridge is let downe, let vs make speed to enter. Many, because they went not far, nor made speed to depart, haue endangered their bodies, but many more, because they fled not from the contagion of sin with speed, haue endangered their soules: & therefore as the Apostle speaketh, *1. Cor. 9.* of another matter, so I may say of this going: *So run that yee may obtaine.*

3.
Tardē.

The third rule is, Returne slowly: that is, continue where thou art: a necessarie rule to be obserued in the going to the name of the Lord. It is the rule of the spirituall Physicians,

ans, *Eph. 6. 18. Rom. 12. 1. Thes. 5. Pray continually, &c.* As it is prescribed, so it hath beene practised: the woman of Canaan continued in her prayer, and returned not in hast. *Luk. 11. 36.* They which are in the Countrey, although there bee many things which might mooue them to returne, yet for the safetie of their bodies, they continue till the plague be ceased: So continue in thy prayer by the Lord, and be not wearie of wel doing. Although three things might haue mooued the *Syrophenician* to returne, the silence of Christ, her back-friends, and the odious names giuen vnto her, yet these discouragements her poore soule digested, obtaining both a cure for her daughters infirmitie, and a commendation for her faith. O woman thou hast wrought a miracle by the perseuerance of thy prayer, and hast giuen to thy Sauour occasion to doe a memorable act, conuenient to his nature, glorious to his holy name. Let vs at this time follow her perseuerance, and although the Lord should seeme to be silent for a time, yet let vs not draw backe, that we may receiue a cure both for our soules and bodies, and deserue a commendation both by God and other nations, and thereby giue occasion vnto the Lord to shew his omnipotent power in the ceasing of the plague: and to doe an act in England conuenient to his nature, and glorious to his holy name. And as *Iacob* wrestled with the Angel and would not let him goe vntill he had receiued the blessing: So let vs as it were strue with the Lord by our prayers, and let him not goe vntill he haue heard vs, in that which we aske of him in this afflicted time. Let our prayers be now as the showers of the raine, if the first showre faileth of watering the earth sufficiently: the second, the third or the fourth, wil fulfill the thirst thereof. Let vs be like vnto the widow, *Luk. 18.* and our importunitie will draw him vnto audience: but yet let vs hold a better opinion of the Iudge of the world, then of a common vulgar friend, It delighted his eares to heare our redoubled obsecrations, and he suspendeth our desires in expectation, that we should be importunate to craue. The bodily Physician cannot away with the importunate patient: but God, King *Dauids* Phy- *Habak. 2. 3*

fician, loueth the importunate prayer, & more acceptable is to him the end of our prayer then the beginning. I would the children of light were as wise in their generation, as the wodden Priests, 1. Reg. 18. who cried long to *Baal*: yea cut themselues with kniues that they might be heard: and what ought not we then doe to obtaine our suite? Let nothing then mooue vs to returne: but as the King of the Philistines, 1. Sam. 6. though they had Calues at home, yet they kept the straight way to *Bethshemesh*, and held one path: turning neither to the right, nor to the left hand; neither euer stood still, till they came into the field of *Iosuah*. So in our going to the name of *Iehouah*, the affection of our soules bearing the Arke and coffer of our suite, though it hath worldly allurements to draw it backe, as the Kine had Calues: yet let it in the way to the house of God, as they to *Bethshemesh*, hold one path of perseuerance, turning neither to the right or left hand with wandring cogitations, till it commeth into the field and garden of God, and there let it remaine. Many heretofore hauing not continued in the Countrey, in their hasty returning haue fallen sicke, and died: So many hauing not continued in this strong bulwarke, haue endangered both body and soule. And thus much hitherto of the second part.

The third part
containing the
household stuffe
which we must
carrie vnto
that place.

There followeth now the third and the last, which openeth vnto vs the household-stuffe which we must Carrie with vs thither noted in the word (*Righteous.*) As they which goe in the country in the time of plague Carrie with them their household-stuffe, their furniture, and those things which are necessarie for their bodies, and as *Noah* entring the Arke, carried with him necessaries; so likewise in our going to this place, we must Carrie with vs those things which are necessary for our soules, that wee may be receiued by the Lord of that soyle, and without which we cannot goe thither. There are five peeces of spirituall household-stuffe which are necessary for vs, noted in the word *Righteous.*

I.
Repentance.

The first is *Repentance* and holines of life, for hee that is righteous giueth himself to righteousness. And this furniture carried with him *Dauid*, 2. Sam. 24. 11. As they which goe in
the

the country haue their reasons why they carrie with them
such and such necessaries: So giue me leaue in the opening
of this furniture, to shew you also the reasons which must
moue vs to carie them with vs. As for this first, the first reason
is, the prescriptiō of the spiritual Physicians, it is the Apostles
precept: Let euery one that calleth on the name of Christ de-
part from iniquitie. The second is, that we may be receiued,
for the righteous Lord loueth righteousness: his counte-
nance doth behold the iust. *Psal.* 11. 7. His eyes are vpon the
righteous, and his eares open to their cry, but his face is a-
gainst them that doe euill, to cut off their remembrance
from the earth, *Psal.* 34. 15. 16. *If I regarde wickednesse in my* *Psal.* 66. 18.
heart saith David, the Lord will not heare me. For as Salomon
testifieth, *the Lord is farre off from the wicked, but he heareth the*
prayer of the righteous. *Prou.* 15. 29. Draw therefore neere
to God, and he will draw neere to you: cleanse your handes
ye sinners, and purge your hearts ye wauering minded. *Iam.* *Prou.* 28. 9.
4. 8. 9. The third is, that the bodily plague may cease, for how
dare we approach vnto the Lord, to craue that it might be
remoued, and yet carie with vs the inward cause thereof: let
the Physicians *maxime* heere preuaile, remouue the cause,
that the effect may cease. Let vs not as the sonnes of *Iacob*,
bring into the presence of our father, the garment of *Ioseph*
which we our selues haue beblooded. As *Aaron* could not
come before the Lord before he was washed, so let vs not go
vnto him before we haue cleansed our selues from infection
of the soule. And as *Iacob Gen.* 42. exhorted his sonnes, when
they were going to *Ioseph*, carry with you the best fruits of the
land and giue them him: so let vs in our going to the true *Ie-*
seph, Iesus Christ, carrie with vs the best fruites of our hearts
to offer vp the sacrifice of our prayers, leauing our corrupt
affections, as *Abraham* left behinde him at the foot of the hil
his asses. I conclude this first point with the saying of *Chryso-*
stome, as in a garland, it is not enough that the flowers be pure and
cleane, but the hand also which handleth them: so it is not suf-
ficient that the words of our prayers be holy, but the heart
also which conceiueth them.

2.
Faith.

1. Sam. 14.

I.

2

The second piece of household-stuffe (*Faith*) for the righteous is also hee that beleeueth in Christ, and is righteous through the righteousness of Christ the righteous. This furniture carried *David* with him, for as hee had a desire of health and remission of his sinne, so hee had also a stedfast faith and confidence that it should be forgiven him. This perswasion of deliuerance, and hope of obtaining, we must haue with vs entreteining it in our hearts. The reasons are, first the prescription of the spirituall Physicians, it is the Apostles precept, *1am. 1.6. Let him aske in faith and wauer not.* And in the fourth to the *Heb. 16.* that we should goe boldly to the throne of grace: drawing neere vnto him with a true heart in assurance of faith, *Heb. 10. 22. casting not away that confidence which hath recompence of reward, Vers. 35.* tis the counsaile of Christ, *Mar. 11. 24.* Secondly, carrie it with thee, that thou maist receiue that, for which thou goest vnto him faithfully. *Psal. 145. 18.* And whatsoeuer yee shall aske in prayer, if yee beleene yee shall receiue it. *Math. 21. 22.* Without this, there is no going thither. *Rom. 10. 14.* But as righteousness and trueth kisse each other, so must prayer and faith, which is the ground of prayer: first beleene, and then speake, this was the order of *David*, *Psal. 116.* this faith will make vs acceptable to the Lord of that soile, and make vs finde fauour at his hands. Faith is a beautifull queene, as highly fauored of the King of Kings, as euer *Esther* was of King *Abassuerus*: she shall not be stayed without at the gate, but with an humble presumption, may approach into the inner court, and shall receiue her request: for if we shall receiue a kingdome, *Luk. 12.* how much more that which is lesse, being asked by faith? come not then without this aduocate. *Cyprian*, in his treatise *de Idol. vanit.* sayeth, (speaking how he and his brethren did much good in the visitation of the sicke) *prout fides patientis adiuvat, aut gratia curantis aspirat*, that he prospered according as they and the patient had faith to speake vnto God: the greatest enemy to the efficacie of our prayer is distrustfulnes. And therefore God forbid saith *Augustine* that what wee desire God to doe for vs with our mouthes, we should deny him to be able to doe
in

in our hearts. A heathen man *Seneca* could say, he that asketh in *Hippolito*, fearefully and doubtfull, teacheth him to denie of whom he asketh: and men doubting they shall not obtaine, make God vnwilling to heare them. As vnbeleefe did shut the doore vnto the Iewes that some of them enter not into *Canaan*, a tipe of heauenly Ierusalem; so distrustfulnes is able to shut our praier out of that heauenly *Canaan*. And therefore as *Iacob* going to his father *Isaac*, to receiue the blessing, put on the garment of his eldest brother, so let vs going to our heauenly father to obtaine our request, be cloathed with faith through the righteousness of our eldest brother Iesus Christ. Further, this confidence giueth vs entrie into that place. Open the gates, saith the prophet, *Es. 26. 2.* that the righteous Nation which keepeth faith, may enter in. Faith is a key that openeth vnto vs the gates of the citie. Thirdly, this furniture is necessarie for the feet which must beare vs thither, that they may be firme, stedfast, and faile vs not in the way: the moillure and iuice whereby the spiritual feet of our prayers are nourished, is faith. By faith yee stand, saith the Apostle, *2 Cor. 1.* It is the root that beareth vs, the legges and supporters, and the strong men that hold vs vp that we fall not. As the Doves nest is in the clefts of rockes that cannot be assaulted, so faith resteth it self in the wounds of Christ, it casteth an anchor in knowledge of the true God, and standeth as firme, as mount Sion that cannot be remooued. Fourthly, we must carrie it with vs, that we may liue: why doe we with our household-stuffe goe into the Countrey, but because we are desirous of life? It is in the going to the name of *Iehouah* for remission of sinne and spirituall life, and for the remoouing of the effect of sinne, the bodily contagion, we are desirous of it; we must not forget this furniture, for by Faith we liue, *Abac. 2.* It is the life of the soule, and the soule and spirit of the new man. Wee may haue a name that wee liue, but indeede wee are dead to God-ward, if wee beleefe not: doubting then neither of might, mercie, or of his promise, because they are passed by couenant, oath, before vnmoouable witnesses, the best in heauen, and the best in earth, and because they are signed with

3.

4.

with the finger of the holy Ghost, and sealed with the blood of his annoynted and beloued. let vs with a holy confidence runne to this place in this afflicted time of the contagion, that we may receiue mercie.

2
Humilitie.
2. Sam. 24.

The third peece necessarie for our voyage, is (*Humilitie*) which excludeth all opinion of our owne worthinesse and righteousnesse. *Dauid* carried his furniture with him, yea this royall ornament: as appeareth out of two things. First, out of the tearme and phrased of obseruation (*I beseech you*) a proper terme of submission, and the poore suiters phrased. Secondly, out of his bodily prostrating of himselfe in sackcloth with the Elders of Israel. 1. *Chro.* 21. Herein let vs in this time of plague imitate King *Dauid* in our going to the name of the Lord, carrying with vs this ornament, this submission and lowlynesse: let vs vse the poore suiters phrased & not pride of speech: saying, we are worthe O Lord: let vs not goe thither to bragge as many runne into Country to the dominiers; but let vs pray that the Lord will giue vs with vs this submission, that we may bow not only the knees of our bodies, but of our hearts: yea, that we may euen bow the very phrased of our words with *Dauid*, that wee may vter them as if the smallest Grashopper of the earth were to speak with feare and reuerence before that dreadfull Maiestie.

1.

Three things must moue vs to carry it with vs in this our voyage: First, the person to whom we goe, his greatnesse, excellencie, Maiestie, his glorious name which is *Iehouah*. It was the counsell that *Aesope* gaue to *Solon*, enquiring what speech he should vse before *Crasus*: either very little, or very sweet, said he. If when we goe to the Princes of the earth, who are but smoake and vanitie, wee speake with humilitie, much more doth the presence of the most high God require it. Secondly, the consideration of our owne persons which doe goe thither: the conscience of our owne vnworthinesse and deformitie of sinne wherewith we are spotted: let vs then

Gen. 18

with *Abraham* speaking to the Lord, confesse that we are but dust and ashes. Let vs as *Lazarus* with all our vicers (which are many in the time of plague) and with all our sores detected

ted and laide open: lie before the gates of him who is rich in mercy, lamenting, craving, and beseeching to be refreshed. Christians, learne of Christ to pray, who although there was no vnworthinesse in him, yet hee kneeled, fell vpon the ground, the footstool of his owne Maiestie, and lay vpon his face, which neuer Angel beheld without reuerence. The third is, that our comming to him, may bee acceptable, and that we may receiue the health we sue for. *To him looketh the Lord, that is poore, and of a contrite spirit, Esa. 66. 2.* which hee will not despise, *Psal. 51. 17. for he is neere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit, Psal. 34. 18.* The prayer of him that humbleth himselfe, goeth through the clouds: the Lords mercy can onely giue vs the twofold health which we sue for at this time: now this mercy to whom doth he giue it, but to the humble? *1 Pet. 5.* Humility is both grace it selfe, and a vessell to comprehend other graces: and she emptying her selfe by a modest estimation of her owne gifts, is filled againe by the Lord. Let vs now beloved as it were strue by humility with the Lord, according to the policy of *Iacob*: Let vs winne by yeelding, and the lower we stoupe towards the ground, the more aduantage we shall get to obtaine. The Lord to whom we goe, if this humility be in vs, will both dwell with vs and in vs. *O Lord, saith Austine, how high art thou, and yet the humble of heart, are thine houses to dwell in:* The proud Pharisee, *Luk 18.* went vnto the Lord without his furniture, praying with pride and with a scornfull demonstration, and therefore returned not iustified as the Publican. O that we had not for the most part of vs all such Pharisaicall eye-browes, whether we talke with God or man, that we might heare that comfortable voice which was spoken vnto *Daniel*, *Feare not, for from the first day that thou diddest humble thy selfe before thy God, thy words were heard.* Let vs therefore vse to conclude this point: this humble stile of *Dauid*, it hath beene the stile of a King: and although it seemeth inglorious, yet it hath beene the stile of the glorious Saints of God: it will giue vs the honour o' Saints, and raise vs from the dust, set vs vpon the thrones, and if it please the

Lord to take vs away by the plague, it will place vs with Angels: let vs not then brethren forget it, that the anger of the Lord may cease, and that with ioy hereafter wee may sing with *Marie* in her Canticle, *Luk 2. Hee hath regarded the lowliness of his handmaide.*

4
Feruencie and
zeale.

The fourth piece of household-stuffe, is *Reuerence, deuotion, zeale and feruencie*. For the noyse of our lips, if it bee as the ringing of Basons, a vocall modulation, without cordiall meditation, it cannot procure vs audience. for it is as the offering of the halt and the lame, a body without a soule: it is the counsell of the wise man, *Eccle. 5. 1. Bee not rash with thy mouth, nor let thine heart be hastie to utter a thing before God.* Our prayers must not bee a formall seruice onely: but the sighes of our soules must bee sent with an earnest message to the eares of God: they must not be perfunctorie and cold, rather of custome then of deuotion: for a prayer from fained lips, will returne empty into the bosome that sent it vp. When wee goe to this place, let vs not goe, as if our soules and tongues were strangers, the one not knowing what the other doth: our lips babbling without, and our heart not pricked with any inward compunction, for else it is as the altar without fire: a perfunctorie prayer, is as the prayer of the Parret. *Iohannes Fridericus* the Prince of Saxonia had a Parret who could rehearse the Latine *Pater noster*. Cardinall *Ascanus* had another, who rehearsed the *Creed*, representing perhaps the faith and praying of his Master. What are the careless deuotions of those, who leaue their spirits as it were in a slumber while they are a praying, but like vnto those two Parrets babbling; as they must bee deuote, so must they be feruent, kindled by a burning zeale, inflamed with feruent loue: and as the Harts bray after the water brookes, so must our soules after the liuing God: *For the prayer of a righteous man availeth much, &c. if it be feruent, Iam 5. 16.* If wee are desirous to know the necessity of this zeale and feruencie, receiue these directions following. First, the example of Christ biddeth vs goe thither with this zeale: Christians receiue directions for the framing of this holy exercise from Christ, who offered

Psal. 42.

red vp prayers with strong crying and teares, Heb. 5. hee that was the mighty Lyon of the Tribe of Iuda hath roared in his supplications. Secondly, the spirit of God biddeth vs goe thither with zeale, for *hee maketh requests in our names with groanes not to be expressed*, Rom. 8. Thirdly, the Maiestie of the sacred Lord of Hosts, to whom we flye: the royaltie of his nature, sublimitie of his place, dominion ouer Angels, biddeth vs goe thither with zeale. Fourthly, the view of our mortalitie and of our sin, by which we haue caused the Lords destroying Angell to vnheath, biddeth vs to goe thither with zeale. Lastly, the hope and expectation of successe, the delicacie and tenderneise of the cares of God, and the precious fauour of his countenance, which must bee wisely intreated and carefully sought for, biddeth vs to goe thither with zeale, vnlesse we will sow, and not reape: plant Vines and not drinke the wine thereof.

The fift and last peece of household-stuffe, is *Christian patience*, a submission vnto his holy will and pleasure, a vertue proper vnto the righteous. *Dauid* carried it with him thither, and wee must not leaue it behinde vs, following the streames of our foolish appetites: we must limit our prayer in God and his holy will, asking absolutely his glory, and our saluation: but remitting the meanes vnto his wisdom and pleasure. The fountaine of our heart must not powre forth sweet and sowre together, praying, but with impatience: let vs set him no time as the Disciples did about the kingdome of Israel, but let vs come to the resolution of *Dauid*, 2 Sam. 15. *Behold, here am I; let him doe to me as it seemeth good in his eyes.* Worthy is the Oration of *Iudith* which shee made to her people of *Bethulia*, who would deliuer vp the Citie into the hands of the enemy, vnlesse within few dayes the Lord should helpe them: Who are you that haue tempted the Lord, and set your selues in the place of God? Let vs waite for saluation from him, and call vpon him to helpe vs, and he will heare our voice if it please him: thus should wee exhort our selues in our prayers, when impatience doth besiege our hearts. It is safe for vs to cast the ankers of all our

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Patience.

2 Sam. 24.

Iudi 8.

1 purposes, and to slay our wils vpon his will. The reasons to
 2 perswade vs to bring it with vs, are three: the first is the pre-
 scription of the spirituall Physicians of Christ, *Luk. 21.* and
 in the prayer which he hath taught vs: of *Dauid, Psal. 37.7.*
 and of the rest. The second is, the Lords equity in all his acti-
 ons: he gouerneth not by lust, but by law: hee draweth thee
 not to obedience by a violent chaine of his vchangeable
 purpose, but by reason and iustice: esteeme not his will in
 the moderating of the world as immoderate: hee hath a will,
 but not as inordinate Princes, who hauing the raines of do-
 minion giuen into their hands, doe many things inordinate-
 ly without Law, Reason, Iustice, Equity: proclaiming with
Nero, that they may doe all things, and that no body may
 controll them. No, no, beloued, his will is alwaies holy, al-
 waies iust and equitable, although it seemeth vnto thee vn-
 iust. The third is the example of Christ, Christians, the wise-
 3 dome of God it selfe, in whom the Deitie dwelt bodily, was
 content to forsake his wisdom, and to be ordered and rec-
 tified by this squire of his Fathers will: *Father, not my will, but*
thine be fulfilled. This is then the spirituall furniture which we
 must carry with vs, if wee will goe to the name of *Iehouah*.
 Prayer with these companions will returne laden with the
 sheaues of comfort and blisse from the plentifullest fields.
 And by these it is manifested, that the righteous onely goe
 to this place: the name of *Iehouah* is not like vnto the earthly
 places, vnto which in the time of infection resort both good
 and bad. The vngodly may make a shew to goe into it, but
 yet they cannot come thither, for there is the spirit of prayer,
Zach. 12. which is giuen onely to them that bring with them
 this spirituall furniture. As for weapons to safegard our selues,
 wee neede none, for this household-stuffe are spirituall wea-
 pons, *Ephes. 6.* This shall suffice for the Arke of *Noah*.

A trusty friend
 and seruant
 appointed by
 the Magistrate
 of heauen, to

Now because the Ciuill Magistrate appointeth in euery
 Parish trustie men to aide the infected, and to provide them
 with necessaries: Giue mee also leaue to shew vnto you, be-
 loued, a trustie friend and seruant to ayde the sicke, appoin-
 ted by the Magistrate of heauen. If yee are desirous to know
 who

who it is, Prayer is his name, *Psal. 50* *Call vpon mee &c.* *Dauid* hath vsed this faithfull friend in the time of the plague, he hath sent it as an Embassadour into the Court of heauen to sue for peace: he sent not merites, distrustfulnesse, impatience, or blasphemies: but prayer, the surest and effectuallest Embassadour, happy for successe. Wee are all desirous, if the Lord visite vs with the rod of *Dauid*, to haue some trustie and faithfull friend or seruant to keepe and ayde vs, to dispatch our businesse, to send here and there, and to prouide vs with necessaries: and wee make much of such that will assist vs in such a fearefull sicknesse. Wee can haue no better seruant then King *Dauids* friend, who hath many good qualities: we desire in the time of plague a seruant or friend, in whom wee finde these good qualities: First, *Faithfulnessse*, for many haue beene robd by their keepers, as experience teacheth. Prayer is a messenger of especiall trust, it wil trauaile with vs by day: awake with vs by night: it will not forsake vs by land, by water, in weale, in woe, liuing or dying, it is our last friend and indissolublest companion. Secondly, wee desire one quick of speed: Prayer is able in a minute to mount aboue the Eagles of the skie, into the heauen of heauens, and is a chariot of fire bearing vs aloft into the presence of God to seeke his assistance, hee knoweth to addresse himselfe in waies vnknowne in the stillest silence of the night, till he come to the secrets and chamber of the Lord, King *Dauids* Physician. Thirdly, wee seeke one who is willing, and is not afraid, (for they are scarce to be found) prayer is such a friend, he is not afraid to be with thee: neither the tediousnesse of the way, or difficultie of the passage can hinder him from his purpose.

Fourthly, we are desirous to haue one that can speake language which the Physician can vnderstand, if need were to send him thither, and who can prouide vs of necessaries, such one is prayer: for what language soeuer it speaketh, the Physician of heauen can vnderstand it.

Fiftly, one that is able to comfort vs in our distresse, such a comforter is praier, it is the life of the soule: if thou art perplexed with such griefe of heart, as neither wine (according

aide the sicke
in the time of
Plague:

The qualities
of this friend.

I
Faithfull.

2
Quicke.

3
Willing.

4
Learned.

5
A comforter.

to the aduice of *Salomon*) nor strong drink can bring ease vnto thy spirit melting like waxe, finding no comfort at all either in light or darkenesse, pleasures or riches, kinsfolkes or friends, wishing with *Iob 4.* *O that thou wouldest hide mee in the graue, and keepe mee secret untill thy wrath is past:* yet then this friend is our comfort, hee will speake for vs vnto the Lord, King *Dauid's* Physician, by this we may flie into the bosome of Gods mercies. *If any then be afflicted amongst you, let him pray, Iam. 5.* The reason why we desire a friend with all these qualities, is that he might both aide, and prouide vs with all necessities: prayer is a friend who is able to dispatch all our businelle. Desirest thou a Physitian in thy sicknes to cure thee, send this friend praier to King *Dauid's* Physician dwelling in heauen, and he will bring him with him. If thou needest physicke to heale thee, and which is good for thy disease, send prayer into heauen to fetch the hearbe of patience, which groweth not in our owne garden. If thou desirest necessities for thy soule, send him to the Lord, he will fetch for thee, all that thou wantest, the bread of life, that heauenly Manna, the bloud of Christ, the waters of mercy. Needest thou a comforter, send praier vnto the Lord, and he will bring with him the best comforter of the sicke, *the holy Ghost, it is his name; Iohn 14.* he will not feare to come to thee, as often the bodily Physician. Lastly, if we desire our friends to come and visite vs, send prayer for them, and they will come: God the father, God the sonne, God the holy Ghost. No friend then better then prayer. There are some bad seruants of which we must take heed, and as in the time of plague there are some bad seruants who robbe and bereaue the sick of that he hath: so there are some wicked friends who will depriue vs of spirituall comforts, if we be not ware of them. First if we should vse the aide of *merits* and send them vp, the starres in heauen would disdain it, that wee which dwell at the footstole of God dare to presume so farre, when the purest creatures in heauen are impure in his sight. Secondly, if we send vp feare and distrustfulnesse, the length of the way will tire them out, they are as heavy and lumpish as gaddes of yron, they will
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Bad seruants.

Merites.

Ephes. 6 4.

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Feare.

finke to the ground, before they come halfe way to the throne of saluation. Thirdly, if we send vp blasphemies and curses, all the creatures betwixt heauen and earth will band themselues against vs. The Sunne and Moone will raine downe bloud, the fire, hote burning coales, and the ayre thunderbolts vpon our heads. And therefore let vs not vse the ayde of these three bad seruants. As prayer is a seruant to ayde the sicke, so it is a trustie friend or seruant to keepe your housen, and families. (O ye Londoners that are departed) in the Citie yee vse the ayd and trust of others, but they are not the best, for they are mortall and corruptible: exhort them therefore to vse this friend towards the Lord, both for you & for themselues: for *except the Lord build the house, they labour in vaine that build it: except the Lord keepe the citie, the keeper waiteth in vaine, saith David.* Thus I haue shewen you that be at London, beloued of God, called to be Saints, *Salomons Pesthouse*, to enter in with your families.

3
Blasphemies.

Psal 127.1.

I come now to you beloued that haue left your mother Citie for a time, which hope to returne: your departure I will not disprooue, nor wiser then I, if ye haue vsed it lawfully, remembering in your exile the affliction of *Ioseph*. And spending the time in those things which make for the peace of your Citie. To refresh your minds, and spend your time there because the workes of your vocation you cannot exercise: diuers other exercises I know are vsed, perhaps not so well as ye might: all of them I doe not condemne: but it is to be feared, that the exercises of some haue been & are friuolous, & gamesome quarrellers, and that carding, dicing, and that *Cup challenging Profession*, by which many drinking to health, drinke themselues out of health, haue beene to others as vsuall pastimes, as the fields to walke in. Giue me leaue beloued to shew you a better Exercise, and another pastime, the pastime of King *David*, a royall exercise, which he vsed in the time of plague, his prayer and inuocation with the elders of Israel: spend herein your time beloued till ye returne: when your Mother mourneth, will you sport? when the head smarteth, shall the members be senselesse? pray with the Prophet for the peace

An exercise for the Londoners that are in the Countrey.

The praise of
Prayer.

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It is Diuine.

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Honourable;

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peace of your Ierusalem. It is the Apostles precept, to pray continually, which if it euer was time to practise, it is at this present. Suffer mee to enter into the praise of this exercise, diuers things doe adde commendation to it, which ought to perswade you to the vse thereof. The first argument of praise may be taken from the author thereof Not *Moses* or *Samuel*, Prophet or Apostle, Patriarke or Martyr, but God the father, God the sonne, God the holy Ghost, the blessed Trinitie haue beene the authors, which make it a diuine and heauenly exercise. The second argument from the persons which haue vſed it, we delight in Exercises which are accounted honorable, & which men of credite and good account doe commonly vse; this Exercise is honorable, yea royall: not base and contemptible onely haue spent their time with it, but Kings and Princes, King *David*, *Manasses*, *Ezechiah*, and the rest. The blessed Prophets, Patriarks, yea the Prince of glory, the sonne of the immortall God Christ Iesus: It is so heauenly and honourable, that by prayer we doe approach neere vnto God, and doe as it were conioyne our selues with him: while we are in the body, we are absent from home: but by prayer we doe ascend into heauen, prayer being as it were the band of our internall coniunction with God. Further, it is honourable, not only in regard of the persons which haue vſed it, but also, to God and vs. To God, for thereby we honor and glorifie him, *Psal. 50.* acknowledging that all might, glory, felicity, health and saluation belongeth to him, and that from him alone we must receiue it.

To vs, for thereby we are familiar with the Lord: if it be an honor for vs to be familiar with earthly Princes, which are but dust and ashes, O what an honour is it then to be familiar with the King of Kings, and Monarke of the world! It is the chiefest honour whereunto he can aduance vs, when hee giueth vs the *ſpirit of prayer*. If we desire the valour of Knight-hood, by prayer wee may stand in place where Gods hand hath made a breach, and doe as much as all the chariots and horsemen in a kingdome. If you esteeme it an honour to be in the seruice of the Prince, giue your selfe to prayer, it is one of
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the chiefest parts of Gods seruice. Yea it is so excellent, that the sacrifice of praier is offered alone to him, whom *Salomon* calleth excellent and glorious. It is an honor to be a christian, let vs therefore vse the christian exercise: two things doe admonish vs, our name, and the example of Christ: Christians we are called, annointed also to be Priests and Prophets, and that royall Priesthood in Christ Iesus. As the Priests offered the sacrifices of bullocks and rammes, so let vs offer the sacrifice of prayer, which hath also beene Christs exercise. Mercy hath praied, and shall not miserie? Charitie hath praied, and shall not iniquity pray? the Physician prostrated vpon the ground praieith, and shall not the sicke and the patient call vpon the Lord? the innocent, and he in whose mouth there is no fraud praieith, and shall not the sinner? the Iudge prayeth, and desireth that the Lord would be mercifull and spare his people, and shall not the guiltie bee suppliant to receiue mercie?

The pleasure of it, may bee the third argument of commendation: this exercise is pleasant and delectable. To spend the time in the Country, diuers vse pleasant and delectable Exercises: this is both acceptable to God, and pleasant to man: to God, for the sweet odours of our prayers ascend into heauen, *Apoc. 8.* And as the sent of incense & Odoriferous things is pleasant to the nostrils of mortall man: So the prayer of *To God: the righteous*, saith *Chrysostome*, is pleasant to the immortall God. It is not then, the lamentation of men, euilation of women and children, mingling heauen and earth together with a confusion of out-cries, that is acceptable to God, and which can enforce him to giue vs audience: but it is humble prayer, the voyce of repentance: which as *Iesus Syrach* speaketh, *Ecc. 35. 16.* shall bee accepted with fauour, and reach vnto the cloudes. Secondly, to vs, all that our heart desireth is in this Exercise. Some being in the Countrey, spend their time in discourses, prayer is a discourse with our beloued. If it was a pleasure to *Iacob* to speake vnto *Rachel*, and to *Jonathan* with *David*: O what a recreation is it for our soules that they may familiarly speake with him, whose loue vnto vs is better then

gold or pearle. If wee delight to speake languages, by prayer wee may speake the excellentest language which hath euer beene, the language of Canaan: let vs not feare to discourse with the Lord by our prayers, for hee is not like vnto the spruce and finicall sonnes of men: feare not, saith *Chrysostome*, he seeketh not at thy hands painted eloquence, an angelicall tongue, filed phrases: but beholdeth only the beauty of thy soule. Others take their pleasure while they are in the Countrey, to ride vp and downe in their Coaches and Chariots, being carried therein betwixt heauen and earth. Let prayer bee your Coach beloued: it is as one saith, as a Chariot of fire, bearing vs aloft in the presence of God, able to mount vs aboue the Eagles of the skie to seeke the Lords assistance. In the time of plague, there was heretofore appointed a Waggon or Coach to carry the sicke to the Pest-house, & there to bee healed: there is no better Chariot to carry our soules vnto the house of heauen to bee healed by that heauenly Physician, then humble prayer. Some delight to goe vp and down and see their friends, our best friends at this time, & at altimes who can do vs the most good: are God the Father, the Sonne and the holy Ghost: let vs visite them therefore continually by our prayers. Others in writing letters, what is prayer else but as it were a letter sent to God in which wee declare our neede: and as a letter is an amiable discourse and conference of one friend with another, as if they were both present: So is our prayer, as a friendly letter or discourse of vs which are absent from home: with our best friend the Lord, as if wee were present with him in heauen. Send this letter, and letter vpon letter: yee that are now exiled, shew vnto the Lord your need: pray vnto him that hee will bring you home againe, and remooue that in his mercy which keepeth you backe. Lastly, some in running of Races, or in Hunting: but yee beloued in this afflicted time, runne the way of Gods Commandements: as *Danid*, *Psal. 119.* runne to the name of *Iehouah* with the righteous, *Prou. 18.* runne the race which is set before you, and that with patience, looking vnto *Christ Iesou*, *Hebr. 12. 1.* and so runne that yee may obtaine that which

which you sue for. Hunt not after the pleasures of this life, but after the liuing God: and *as the Hart brayeth for the riuers of waters, so let your soules pant after the liuing God, Psal. 42. 1.* That the Lords Hunter, *Psal. 91.* hunt vs not, but that *the Lord may deliuer vs from the snare of the Hunter, and from the noysome pestilence, Psalme 91. 3.* Vle therefore this comfortable Exercise: the childe is neuer better but when it is in his fathers and mothers lap: So shall you neuer be better, but when by prayer you creepe as it were in your heavenly Fathers bosome: it will kindle your loue toward him, as the loue of louers is kindled, the more they come together: and if yee remaine there the next ensuing Winter, feruent prayer will bee in stead of fire, to kindle in your hearts the loue of God.

Fourthly, the profit of this Exercise commendeth it much; it is not onely delectable, but also profitable. Some which are in the Countrey at this time spend their time I doe confesse profitably, riding vp and downe to buy commodities against the future: but prayer is a farre profitabler Exercise for this time, for it is not onely profitable to our selues, but also vnto others: yea, to the whole Realme. And as the Apostle speaketh of Godlinesse, that it is profitable for al things; so I may say of prayer, that it can obtaine any thing: profitable for vs in two respects: First, to obtaine that we haue not: Secondly, to keepe that we haue obtained First, *if thou lackest knowledge and wisdom, prayer is the meanes to obtaine it, James 1. If thy understanding bee darke, pray with Dauid, Psalme. 119. Open mine eyes O Lord, that I may see the mysteries of thy Law.* If thou lackest zeale, pray with Dauid, *Psal. 119. Lord incline my heart vnto thy law, &c.* And because this world is a desert where we may easily erre, pray with Dauid, *Psal. 50. Leade me in thy pathes, &c.* If our soules be infected with the plague of vanitie and couetousnesse, the meanes to remooue it, is prayer, *Psal. 119. O Lord remooue farre from me vanitie, and encline not my heart to couetousnesse.* The meanes to obtaine a contented minde, is also prayer, *Prou. 30. Power is not riches giue me a not, &c.* If thou desirest to thinke vpon thy

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Profitable.

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To vs.

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thy mortalitie, by the subiect which now is presented to thee, pray with *Dauid. Psa. 90. Teach vs O Lord, to number our dayes, that wee may apply our hearts to wisdom.* If yee desire to returne, it is not your sports and delights, but your praier that must bring you backe. If yee desire the ceasing of the begun plague, it is your prayer that must remooue the cause, that the effect may cease. As praier obtaineth, so it keepeth that you haue already obtained: such are not your Exercises, which ye your selues haue inuented, O sonnes of *Adam*: for by them you often loose that which you had purchased ryotously (which *Alexander* blamed in his friends) wasting and consuming your whole ability. There is another thing which ought to perswade you to this Exercise: which is, that it is profitable to others: prayer doth more good then Almes: for by our Almes we can helpe but a few; but by our prayers wee can helpe thousands and thousands: yea those which are farre off. Prayers, are the almes of the rich as well as of the poore: for *Pharaoh* did as well begge for prayers, as poore *Lazarus* for crummes. Yee rich men that are in the Countrey, bestow these almes vpon the poore, as well as the almes of your purses: and in this afflicted time, seeke more to profite the whole Realme by your prayers, then by your commodities. I end this point with the saying of *Augustine: Plus profeci orando quā legendo, I haue more profited by praying, than by reading.*

5
To strengthen
vs.

Firſtly, this Exercise is commendable, because it is able to strengthen vs. Some in the Countrey doe spend their time in Exercises, by which they may maintaine their health, and strengthen their bodies, that they may bee able to doe any thing: the Exercise of praier is good to make vs recover the health of our soules, which was waxen weake: as this present begun plague, and your present exile both doe witnesse. Yea, it is able to make vs doe admirable things. Was it euer heard that mightie Potentates, as there haue beene many: *Alexander* the great, *Iulius Caesar* and the rest, could make the Sunne or the Moone to stand still in the firmament? And yet this hath done the praier of *Iosuah*. Haue there euer beene any armies so great and mightie, which could make the Earth to trem-

tremble vnder their feet? No beloued: the mightie armie of *Xerxes* could not doe it, and yet this hath done the praier of the Apostles, *Act. 4.* Who hath euer heard that it hath been possible to mortall man, to raise the dead and to giue life to the deceased? The Physicians doe acknowledge their impotencie, and yet this hath done the praier of *Elizau.* As the *Heb. 11:* Apostle then in the commendation of faith, rehearseth the wonders which they haue wrought by faith: So it may bee said of praier which is done in faith: by praier *Moses* diuided the red sea: by praier *Iosua* beat down the wals of *Iericho*: by praier *Sidrach* and *Abednago* quenched the fire: *Daniel* stopped the Lyons greedie and deuouring throates: the Apostles opened the prisons and brake their bands. And I will yet adde one thing, by praier, brethren, you shall be able to ouercome him, who is inuincible. The Lord hath besieged and beguirt your Citie by his destroying Angell, the onely meanes to resist him, and to make him retire, are your humble praiers: O the admirable force of praier, which ouercommeth him who ouercommeth al things! I may compare the praiers of the righteous to the haire of *Sampson*: as long as his head was adorned and couered with them, hee was in a maner inuincible, hee brake the cordes and roapes wherewith he was bound: his strength lying in his haire; but being shauen, his strength went from him, he waxed weake and like other men, All your strength beloued lieth in your praier, as long as you exercise your selues therein, you shall be able to resist, I say not the tyrants & the deuil, but the Lords Angel himselfe. You haue another enemy, the which to resist, it is necessarie that you learn to handle the sword of praier, this enemy is cruell, malicious, mightie, subtile and industrious, his name bewrayeth his nature; *Sathan* by name, who is not only in the Citie, but followeth you in the country (for as a deuouring Lyon he compasseth the earth) and there he seeketh to make you forget the Lord, and the affliction of *Ioseph*: to sticke to the creature, & forget the Creator; to withstand this Enemy and his fierie darts, let this be your continuall Exercise: Imitate the industrious wrestlers, who to cast

downe another, first fall downe themselves: so to ouerthrow this enemy who seeketh in the Countrey to ouerthrow you; cast downe your selues by humble prayer and fasting, that in that place you may triumph ouer him who thought to triumph ouer you. To end beloued, to you all I speake together, you that are in the Citie, enter this Towre: you that are cast downe vpon your beddes, vse the aide of this friend: you that are departed, let this be your pastime, that we altogether may be preserued from the deluge, and the waters may decrease more and more, till they be dried vp, that being decreased we may offer the sacrifice of thankesgiuing, as *Noah* offered vnto the Lord after the floud. But let vs not be like vnto the sea-sicke, who onely are weake, lament and cry as long as they are in the tempest, and when they begin to smell the ayre, and are gone out of the ship, they forget both their sicknesse and their deliuerance. But rather as *Iacob* (ye that are departed) flying to heauen, the remembrance of his countrey being sweet, made an excellent vow and prayer, that if hee came againe to his fathers house in safetie, the Lord should be his God, and that he would giue vnto the Lord the tenth of all he had: so likewise ye that are departed, or to depart from your Mother Citie, as *Iacob* from his fathers house, the remembrance thereof being sweet to you, as I know it is, make the vow and prayer of *Iacob*, that when the Lord bring you home againe in safety, that hee shall be your God, and that yee will serue him with more zeale and seruencie then ye haue done before: further, that ye will (if not the tenth) yet some part of your goods, bestow vpon the Lord, in his poore members.

Gen. 28. 2

2 Pet. 3. 17-18. Let the Apostles words be the conclusion, *Yee therefore beloued, seeing ye know these things before, beware lest ye be also led away with the error of the wicked, but grow in grace, and in the knowledge of our Lord and Saniour Iesus Christ: to him be glory both now and for euermore, Amen.*

*A zealous Prayer in time of the Plague to be used by
all Londoners that are fled from the Citie,
and all others that are sensible of
the Cities Calamitie,
wherefoeuer.*

OLORD GOD, our onely helper and Defender, who amongst all other Euils, hast promised to *deliuer thy People from the noysome Pestilence*; Wee beseech thee, take this thy heauy Plague away from vs; and especially withhold thy hand from off the Citie of *LONDON*, the Metropolis of this Kingdome, where thy Name is daily called vpon. And let our humble Supplications (which at this time, vpon our knees wee make vnto thee in the name of *CHRIST IESVS*;) procure our happy Release, and appease thy Wrath, which wee haue iustly procured against vs through sinne. Lord, we being heartily sorry for our sinnes, (fully purposing by the assistance of thy holy Spirit to amend our liues) doe humbly intreat thee to haue mercy vpon vs, to take away this plague from vs, and not to suffer vs to perish after so miserable a sort. We thanke thee, O Lord, that thou hast not left vs altogether comfortlesse, nor cast vs off without hope, but hast somewhat withdrawne thy heauy hand, and spared many of vs; we pray thee to continue thy fauour daily more and more towards vs; to deale with vs in Mercy, not in Iustice; to blesse vs and all those that depend on vs; To set thy sauing Marke vpon our houses, as thou diddest for the *Israelites in Egypt*; To giue order to the *Destroyer*, that *he hurt vs not*, to put thy strength to our Medicines, to let thy good blessing make the preseruatiues of Physicians effectually, and to make our shifting places, for more securitie, profitable vnto vs. Giue vs grace, O Lord, not to trust too much on outward meanes, but onely on thy Mercy. Protect vs alwaies

waies in all our waies; haue pittie vpon our distressed Brethren and Sisters, whether in *London* or else where, Comfort the desolate Widow; prouide for all Orphanes and Fatherlesse Children; gather vs together againe, that by these meanes are disperfed: Send vs Health, Peace with men vpon Earth, and peace of Conscience towards thee, through Iesus Christ our Lord, Amen.

In



In the Visitation, Anno 1603.

Mr. Henry Holland, (of pious memorie) published a booke entitled *Spirituall Preservatives against the Pestilence*: Whereunto was annexed *An Admonition concerning the use of Physick*, and all naturall helpes, which the Lord may blesse for our good, as in other maladies, so in the Pestilence.

Which booke being worne out of Print, the Admonition is here added, for the use and benefit of vs now liuing.



Saint James addeth that after the former spirituall comforts the Elders of his time, *did annoint the sicke with oyle of the name of ihe Lord*, euen as our Sauiour had before appointed, and his Disciples practised in their miraculous cures. Mark. 6.

The gift of healing the Apostle speaketh of, *1. Cor. 12. 30.* Shewing it to be a peculiar gift: *are all doers of miracles? haue all the gifts of healing?* And it ceased in the Church, when the Gospell was sufficiently confirmed with miracles, euen anon after the Apostles, Prophets and Euangelists had finished and ended their worke, and when their time was expired.

Now then the gift ceassing: it is madnesse to retaine still the time which went with the gift, that is, this annointing or aneiling and more madnesse to make a Sacrament of it, as Antichrist hath done, & most extreame madnes to giue it vnto them only which are a dying, which was wont to be giuen

Ecclus 38.9.
10.11.12.

to such as did recouer health againe. Wherefore as the holy *Visitors* did then first vse their spirituall exercise, which is left for vs to practise, and next this extraordinary gift and meanes of healing: so let vs carefully and wisely heere call for, in the second place, the learned Physician, the comfortable and ordinary meanes which God hath left vnto vs in nature as long as the World endureth: This order that holy Writer, the Godly Preacher commendeth vnto vs in these words, *My sonne, faile not in thy sicknesse, but pray vnto the Lord and he will make thee whole: leane off from sinne, and order thine hands aright, &c. and cleanse thine heart from all wickednesse, &c. Then giue place to the Physician, for the Lord hath created him, let him not goe from thee, for thou hast neede of him: the houre may come that their enterprises may haue good successe, for he also shall pray vnto the Lord, that he would prosper that which is giuen for the prolonging of life. Whereas some obiekt, that in the Pestilence naturall remedies of Physick cannot benefit vs, because the causes here cannot be seene or found in nature: I answer with M.B. If there come into the Pestilence no naturall causes, then these whom the Plague hath infected, cannot doubtlesse so much be eased, much lesse be healed, by naturall remedies. But this second to be very false experience and common sense do daily tell vs. Wherefore I affirme that naturall remedies must not be neglected.*

Againe, whereas others doe obiekt, that *Physick* heere often is seene to haue but small good successe: I answer, that wee must not say of naturall Preseruatiues, that because they doe not benefit one, or two, or three: therefore they cannot helpe any at all. It is a bad conclusion: for, consider that God doth gouerne naturall causes and their effects as it pleaseth him, and blesseth them to whom hee will, where, and when he will. And hence it commeth, that the infection toucheth not euery one that is in danger of it, neither is it deadly to euery one that is infected.

Others yet more fondly dispute against naturall remedies in this sicknesse: and they say that *God hath bere a more speciall providence, and he will smite whom he will to death, and shew*

fore all remedies are to small purpose. These men againe want iudgement.

I answer, that the Lord no doubt when he sent a Famine into Egypt, and the Regions thereabout, he determined who should die in that Scarcity: yet for all this, ceaseth not *Ioseph* with most wise counsell to provide for the Egyptians, and *Iacob* for his familie. The like did *Paul* in the Sea with the Mariners, when he had receiued an answer, he should come to Rome safely.

And Christ knew his time, and yet hee went aside often from his enemies hand till his houre came, vsing the ordinarie meanes for his preservation.

And that no man may stand stiffly in his owne rash iudgment. *Quid Temeritate fortius?* (saith *Tully*) *What so foolhardie, or so violent, as rash and hasty spirits?*

1. De naturis deorum.

Heare what that learned Father, (of euer blessed memorie) Master *Luther* saith of this matter in his Treatise translated out of Dutch into Latine, and in English thus much;

De Peste in Witteberga. Ann. 1537.

God hath created Physicke, and given vs a minde and reason, that euery man should haue a care of his owne body for health and life: whosoever will not vse these, when as without the hurt of his neighbour hee may, the same man betrayeth his owne life, and there lacketh little, but that before God he is made a murderer: for by the same reason hee may despise meat and drinke, rayments and housing, & trusting too much vnto his faith say, if God will, he can preferne me without all these things: than the which folly, this is yet greater, that he which after this sort, casteth off the care of his body, he may hurt and infect others also, and so through his negligence, he may purchase the blame of a murderer.

Some men indeed doe as foolish men doe in a common firing, which will not come and helpe the Citie, but let the fire alone, that the whole Citie might be burned: namely upon this trust, doubtlesse, if God will, he can without water quench the fire.

But friend, thou oughtest in no wise so to deale: Nay, it is vnlawfull and shameful which thou perswadest thyself: but rather vse remedies and Medicines, and do whatsoeuer any way may helpe: perfume thine house, orchard or street: sue the infected places, and

so behaue thy selfe as one willing to quench not to maintaine this open fire.

Againe it followeth in the same Treatise.

If Satan by the will of God, either by himselfe or his Ministers, hath wrought vs this deadly Infection: I on the other side before all things will pray vnto God, that of his mercy he will take away the same from vs: then I will put to my simple helping hand, both by persuming and cleansing of the ayre, by vsing of medicines, and also in shunning the infection, where my presence is not necessarie. Lest I might seeme my selfe to haue neglected something, or to be cause of death vnto others, who through my negligence may take harme. But if God neuerthelesse will haue mee visited with this sicknesse or call me out of this world vnto his Kingdome, yet I haue not done but that which was my dutie; neither haue I offended in any thing, either against my selfe or my neighbour, but where my seruice is needfull, there I will let passe nothing of all things which either can or ought to be done of me. Behold this is that Godly faith indeed which doth nothing rashly, neither tempteth God in any thing.

Joel. 2. 12.

Thus then I conclude, when thou shalt haue wisely considered and discerned the causes of the Pestilence: then turn to God (as the Prophet biddeth) with all thine heart, with fasting, with weeping, and with mourning, and flee a loft by faith into the secret place, almightie shadow, and blessed protection of the Lord, and there rest patiently as vnder his holy wings, euer praying for the increase of faith and patience, that thou mayst quietly waite and depend vpon God and for a good Conscience, that so thou maist auoide false, foolish, and wicked feares, and cheerefully stand in thy place: and carefully call for the Protection of the mighty, blessed and holy Angels, and for the communion and presence of Iesus Christ: so shalt thou chafe far away the wicked and vncleane Spirits, which are sent of God to poyson and destroy men with the Pestilence.

And Lastly, when thou hast vsed all the meanes before shewed for thy spirituall comfort and helpe, thou must neglect no ordinance nor helpe of God in nature, both for thy cure and preservation: The wicked, indeed, inuert and peruert

uerth this order, as did *Asa*, and therefore no meruell if they receiue often a curse instead of a blessing; for if Physicke giue them health of body, their soules notwithstanding are neuer cured or made any better by their chasticements: but they daily gather more strength to commit sinne with boldnesse.

Let the Rich seeke for the Godly, wise and learned Physician, and take heede of wicked ignorant bold Empyricks, which kill many men, and yet feare nothing, because they be not called to their accompts, according to good Lawes for this cause prouided.

And let the poorer sort with good aduise and counsell (if they can haue any) vse Maister *Phaers* medicines, in his short, but learned Treatise of the Pestilence, which hee wrote of purpose for the benefit and comfort of the Poore.

I haue added a few medicines of Master *Phaers*, which may serue at a need, and by Gods grace do some good, when better counsell is wanting.

A most precious Electuary against the Pestilence for the Rich.

TAKE *Cynamome clest*, one ounce, *Terra sigillata*, 6. drams, fine *Mirre* 3. drams, *Vnicorns horne*, one dram, the seed and rind of *Citron*, roots of *Dyptany*, *Burnet*, *Tormentille*, *Zedoary*, red *Corall*, ana: drams two, yellow *Saunders*, 4. scruples, red *Saunders* 2. scruples, *White bene*, and red *Flowers of Marygolds*, ana, one dram, *Inoryarced*, *Scabious*, *Betonice*, *Offininis tunica appellata*, seed of *Basile*, the bone of a *Stags Heart*, *Saffron*, ana, two scruples, make a fine powder, and ad vnto it of *Bole Armonicke* *Preparate* two ounces, *White sugar*, three pound, and with a *Syrup of Acetociate Citri*, make a goodly Electuary, and keepe it in a Glasse.

Or this forme with lesse cost and quantitie.

Take of the roots of *Dictamn*, *tormentil*, *bole armonick*, *Prepar*
red, (that is, washed with water of *Sabious*) *Terra sigillata*,

ana, 6. drams of the root of *Gentian*, and of the root of *butter-burre*, of *Betonie*, called in the shops *Betonice tunica*. Ana, 2. scruples, red *Sanders* one scruple, *Inorie* rased, the barks of *Citron*, of red *Corall*, of the bone of a *Stags heart*, of the root of *Zedoary*, ana, halfe a dram of most pure *Pearles*, of both kinds of *bees*, ana, 2. scruples, *Fragmentorum quinque lapidum pretiosorum*, ana, one scruple, *Amber*, good *Vnicornes* horne, ana, halfe a scruple, of *Gold*, and *Siluer* leanes three of each; mingle all these and make a fine powder.

If the Pestilence come with great excesse of heat, take one dram and drinke it vp in Rose water and Vineger; but if you feele it cold, take it in a draught of White Wine and couer you with clothes, so that you may sweat as long as is possible, for without doubt it is a present remedie, as I my selfe haue oftentimes proued.

For the Poore the best I find is this.

Take the root called *Petasites* in Latine, in English *Butter-burre*, growing by the water-side, drie it and make fine powder of it, and giue it the sicke.

If the Pestilence commeth with heat, take 3. drams of it in Rose-water and Vineger: but if it come with a cold, giue it in a draught of Wine, and cause the partie to sweat as long as he or she can well endure it.

If a Botch appeare, so ripen it.

Take *Malloves*, and the roots of *Holyboke*, and *Onions*, as much as shall suffice, wash them and seeth them in water, and afterward bray them in a Morter with powder of *Linseed*, *Fenugreke*, and a good quantitie of *Swines grease* fresh, laying on the plaister euery day once.

To breake the Botch.

Some lay on it a Plaister made of *Figges* (which was *King Hezekiahs* plaster, and therefore not to be despised) adde *swre leauen*, and *Raisins without Kernels*, brayed and incorporate altogether in oyle of *Camomill*.

To mundifie the Botch.

Afterward, mundifie the sore with a salve made of yolkes
of Egges, fine Barley flower, and a little Honey or oyle of
Roses.

For incarnation of the place.

Last of all for the perfect incarnation, Take the iuice of
Daisies, and with a little waxe make a soft ointment and
vse it, or you may lay thereto an other salve incarnatiue, as
yee are wont to doe in other cleane sores.

The

LONDON, LOOK-BACKE.

*The Description of the late great
memorable and prodigious
Plague. 1625.*

Good God! what poison lurkd in that first fruit
Whose surfet left vs wretches prostitute
To such a world of sorrow? Not confin'd
Onely to teare and cruciate the minde
With sad remembrance of the blisse, wherein
We might haue liu'd, but see the cruell Sin
Spares not our soules weake houses, both doth spread
From viler parts vnto the nobler head
A thousand Maladies, which now alas
Through each small In-let of the Bodie, passe
Remorssele Enemies, and batter downe,
The clayie bulwarkes of our Mud-wall'd towne.
Our throat is like that vast breach, which doth bring
In like the *Troian* Horse dire surfetting;
When in the Stomach like the Market-place
The foes let loose dare spread themselves, and trace
Through all the Citie, some are ready first
To breake the Sluces, which doe raging burst
And drowne low buildings, some with flaming brands
Fire holy Temples, some with Swords in hands
Sharpe-pointed-Iauelins, Malls, and poisonous darts
Make Massacres through all the trembling parts

Of the distressed Fabricke; no controll
Can barre'em but they will assault the Soule
It selfe almost, while each small-breathing Pore
Betrayes vnto the foe a Posterne Dore
To enter in at, euery crawling veyne
Affords him harbour, and doth Entertaine
The bloudie Enemie, each Muscled Nerue,
And Filme makes him a Fortresse to preserue
His longer Durance, till the guest at last
With ruine payes his Host for all that's past.
How many such foes, thinke you? secret lye
When hundreds of them ambush in one Eye?
Which is the Lanthorne, and the Watch, and Light
Keepes Centurie for all the Bodies Night.

As soone may I exactly number all
The fainting leaues that in an Autumne fall,
The Creatures of the Summer, or the Store
Of wilder insects, which old *Nilus* shore
Each yeare produceth, as with Iudgement show
How many fierce and bold diseases flow
Vpon this wretched Carcasse, when each yeare
New troupes of raging Feuers domineere
That know no name, Each boy can nigh expresse
Diseases now to Pole *Hippocrates*.

Happy that age of gold, not onely cause
It had no vice, and so no need of Lawes,
When Nature was their *Solon*, and the want
Of Knowledge to doe ill, did make them Ignorant
Of the Redresse, not bleis'd alone in this,
Although the ayre and earth increas'd their blisse,
But that an able Bodie was combin'd
In a sweet friendship with a harmelesse mind,

I

They

They knew no Physicke (though their drugs did grow
 Then in full vertue, able to bestow
 Health on this age) because they Knew not how
 To get those Sicknesse, which men Know now.
 The *Ague* with a hundred names; the *Aches*
 More than the Ioynts; the *Palsie* that attaches
 The limbes with Dissolution; the wild
 And *Bedlem Phrensie*, the *Vertigo* stil'd,
 Because it whirles the giddie braines about:
 The sweving *Megrim*; and the racking *Gout*:
 The cruell *Stone*; the torturing *Collicke* fierce
 And wringing winds, which through the lims disperse
 Their ayrie torments; lingring dispence
 Of pale *Consumptions*, which besot the sense:
 The Deluge of a *Dropsie*. When shall I
 Run through'em all? the sleepe *Lethargie*;
 Quick-murdering *Apoplexie* which doth Kill
 Ere it makes Sicke: the piteous *Falling-ill*:
 The Elephant-skin'd *Leprosie*: *Iaundies* staine:
 Ambush'd *Impostumes* which surprize the braine:
 With hart-assau'ting *Pleurisies*: the rough (*Cough*,
 And cluttered *Flegme*: and *Rheume* that breeds the
Strappado, Gramps; the sodaine-pricking *Stitch*,
 The *Night-mare*: which the people thinke a Witch,
 Th'all conquering *Pox*, to which compar'd the rest
 Are Lady Sick-fits: this is that forraine guest
 The Diuell-instructed *Indies* to vs sold
 To recompence the filching of their Gold.

All these and more innumerable powers
 Lay siege vnto this weake-wall'd Fort of ours
 And oft surprize an Out-work, yea sometime
 In desperate malice ready are to clime

The walls themselves: till that the heart, much like
 A strong Defendant, maketh good the Dike
 And giues 'em a repulse: yet oft, alas,
 This noble Champion stains the conquer'd Masse
 With dying blood: For Sicknesse is a Fight,
 The victory doubtfull, Chances infinite.

But hath that power who is all Mercy, still
 More, and more cruell Punishments to Kill
 Minute. liu'd man? yea, though you adde to these
 Pale meager Famine, Murders of the Seas,
 And Warres vast Slaughters; you shall find one more
 That may affright the rest we nam'd before
 The *PLAGUE*, whose very naming seemes to affright
 My trembling Quill, as it doth hast to write,
 Lest as it raging flies about the land
 This Instant it might seaze vpon my hand:
 The Plague a dreary Punishment, Heauens curse,
 The fatall Engine of Destruction, worse
 Than we can well imagine, which doth bring
 Terrour on mortals, Death on euery thing,
 And Desolation vnto Cities: O
 What ere thou art, dire Ill, whether thou doest flow
 From powerfull Influence of the Starres, or rather
 Doest thy vast malice and contagion gather (uail'd
 From poisonous Southerne windes, which haue pre-
 Vpon the sickly ayre, or Steames Exhal'd
 From th' Earths enuenum'd wombe: or whether't bee
 Our Bodies Constitutions, which agree
 With the malicious ayre and so contract
 The quicke Infection: whether't be the Pact
 Of Fate, and will of Heauen which doth stand,
 Or Gods immediate angry mooued hand,

As 'tis; O pull it in, thou Gracious Power,
 And let not this blind Enemy deuoure
 The Grace of *England*. CHARLES implores, wee
 With him in zealous Orisons agree:
 Heare him for vs, and vs for him; and stay
 Thy dreadfull vengeance, which doth now display
 Horror through all thy People, and begins
 To shew the vgly portraict of our sins,
 Which haue pull'd downe thy wrath. O let suffice
 That world of bloud in foreine Ayre that lyes,
 Of noble *English* soules, whose carkasses
 The brutish Shores, wild Fields and greedy Seas
 Expose to Dogs, to rauinous Fowles, and Fishes;
 Ah, little answering to the tender wishes
 Of their poore mothers, who at home the while
 Gape at their childrens Honours, and beguile
 Their early feares with too late hopes: alas
 They little thinke, that now the soyled Grasse
 Vsurpes their deare embraces, and grim Fate
 Sits pale vpon those Beauties, which of late
 They made their Ages comforts, who now shall
 Ah! be bound to them for a Buriall.
 O call to mind this Fatall Yeere, wherein
 * Thy Iustice hath beene equall to our Sin;
 Both great: O let thy blessed Goodnesse still,
 As it is wont to doe, surpasse our Ill.
 Those men whom we did loue, whom we did trust
 Should be our Shields, are turn'd to Shades, to Dust:
 Let the in-throned Soule of IAMES implore,
 That after Him, thou punish His no more:
 Let the great Spirit of OXFORD, which hath past
 The Sentence of thy Anger, be the last

* Equally and
 iustly sent.

Thou

Thou plaguest vs withall; and let vs know,
That still thou pittiest vs, poore men, below.

But neuer let this Land endure againe
That wofull solitude, which once did raigne
In our faire Cities; which, neglected left,
In a deplored ruine, shew'd the theft
Of angrie Fate: when scarce a tenant Mousse
Was left, in many a faire vnpeopled house;
But the sad Owles and Night. Rauens aloofe,
Did keepe their Reuels on the silent roofe:
When at high Noone one passing by, should meet
A Mid-night Darke, and silence in the street;
When in the wayes well-pau'd and worne before
By frequent steps of men, there now grew store
Of vncouth Grasse; and Haruests now apace
Grew where they once were sold, i'th' Market-place:
When as no Merrymments, no Sports, no Playes
Were knowne at all, and yet all Holy-dayes.
No Papers then ouer the doores were set,
With, *Chambers readie furnish'd to be let*;
But a sad, *Lord haue mercie vpon vs*, and
A bloody *Crosse*, as fatall Markes did stand,
Able to fright one from the Prayer. The time
Then held it an inexpressible Crime,
To visit a sicke friend: Strange Stoure, wherein
Loue was a fault, and Charitie a sin;
When Bad did feare infection from the Good,
And men did hate their cruell Neighbour-hood.

'Twas a deplored time, wherein the Skyes
Themselves did labour, and let fall their eyes;
When one might see the Sunne, with fallow hayre
And languishing complexion, dull the ayre:

Looking eu'n so, as when at *Chryses* Plaint,
 He went like Night, the *Gracian* troupes to taint
 With sad Infection; when his dire shafts cast,
 Kill'd more than *Hector* in the nine yeeres past.
 The Heauens were cloath'd with bleak mists, & the aire,
 With the thick Dampe, was strucke into despaire
 Of future clearenesse, or serener day,
 But that the Clouds for feare ran oft away.
 The Night, whose dewie shade had wont to tame
 The soultrey reliques of the Mid-day flame,
 Distill'd no Chrystall Pearles vpon the ground;
 But wrapt in vaporious smoake, and cloath'd around
 With poysonous Exhalations, did affright
 The trembling Moone; whose dim and paler light
 Look'd with that countenance, as if againe
 Her si'uer hornes should ne're escape the Wane,
 So to renew her Circuit. The dull Quire
 Of sickly Starres shew'd now no smiling fire,
 But shone like vn-snuff'd Tapers: as if Fate
 Did giue them leaue now to prognosticate
 Their owne estate, not others; and applie
 Themselues at last to sad Astrologie.
 The poyson-clutter'd Springs, with *Plague* infus'd,
 Ran not with Chrystall torrents, as they vs'd;
 But in dull streames, as them dire influence fills,
 With fainting pace, scarce reach'd vnto their rills:
 And languid Riuers, which before did passe
 The Chrystall with their clearenesse; now, alas,
 Looke muddie, without stirring: and their streames,
 That wont to be all spangled with the beames
 Of the blithe Sunne; now, in a weltring flood,
 Ran not with water, but prodigious bloud.

Those

Those Trees whereof the Antients vs'd to raise
Their Funerall Piles, might in these fatall dayes
Burne at their owne Death's, which in sad despaire
Spred not their leauie beauties through the ayre,
But suffer'd Autumne in the Spring : forlorne
And ferall Cypresse now had cause to mourne,
Poppeyes themselues this time in death did sleepe,
And the Myrrhe-tree had reason here to weepe
A funerall Perfume : those gaudie flowers
Which wont to make Ghirlonds for Paramours,
Mourn'd in their drouping brauery, and spread
The ground at their owne deaths, as for the dead.
The Corne grew not, as if it meant t' undoo
Men not with *Plague* alone, but *Famine* too.
Herbs, Phy sicks Soueraignes, here infected die,
And for themselues could finde no remedie.

The brute Beasts now, which Nature to bestow
The Excellence on Man, did make with low
Downe-looking Postures, first did feele the rage
Of th'Earth-borne *Plague*, and died before their age.
The long-liu'd Hart this time to die began,
Before it reach'd vnto the age of Man.
The faithfull Spaniell, by his death, did trie
The mischief of his well-nos'd Facultie,
And ranging with quicke Sent, did soonest proue
Th'infectious Malice of the Dogge aboue.
The lustie Steed, scouring in's Game apace,
Lights on Deaths Gole, in middle of his Race :
The nimble Fowle as th'ayre it flyes around,
Flags his sick wings, and sinkes vnto the ground,
Not long before to the remorselesse Skie
In sillie Notes haue sung his Elegie.

The

The lucklesse Night. Rauens, which vs'd to grone
 The death of others, now might Dirge their owne :
 The Snow-plum'd Swan, as it did gently ride
 Vpon the siluer Streame, sung forth, and di'de.

Anon the Damp dares breake into the Walls,
 Making a way by thousand Funerals:
 Who can expresse th'astonishment and feare,
 Which doth at entrance of a *Plague* appeare?

Euen so the fleeced Heard doth tremble, when
 An Aburne Lyon, hungry from his Den,
 Breakes in among 'em: then you may behold
 The pale-look'd Shepheard gaze vpon his Fold
 With helpelesse pitie, the poore Lam-kins creepe
 Vnder their Dams; the sillie trembling Sheepe
 Stand full of cold amazement at the sight,
 Small hope for mercy, and lesse hope in flight,
 Expecting onely which of all shall scape.
 The readie horror of the Lyons rape.

Other Diseases, warning giue before,
 That we may reckon, and acquit the Score
 Of our sinnes Prodigalitie: in this,
 We scarce can be resolued whether 'tis
 Sicknesse, or Death it selfe; so quicke it tries
 The strength of Nature, so soone poore Man dies:
 That many to repose in th' Euening lying,
 Haue made their sleepe true kin to Death, by dying
 Before the Morne. Ah! who would then deferre
 A preparation for this Messenger
 Of bless'd or curs'd Eternitie? What man
 Would still presume to sinne, that knowes the span
 Of short vncertaine Life? Yee gracious Powers,
 That measure out the minutes and the houres

Of this our wandring Pilgrimage, restraine
These sodaine slaughter-men; or, good God waine
Vs from our sinnes, that wee may neither feare
The rape of Death, nor couet to be here :
O curbe this raging Sicknesse, which with sense
Bereaues vs of the meanes of Penitence.
When a dire Phrensic seizeth on the Braine,
Full of resistlesse flame, and full of paine;
That Madnesse, which no cure can well appease,
Is but a Symptome, vnto this Disease.
Our blood all fire, as if it did portend
We were not here to stay, but soone ascend;
When streames of sulphur through our veins do glide,
And scarce the sense of sorrow doth abide.
This time how miserable, may we guesse,
Where want of sense, is chiefest happinesse:
When the distracted Soule can scarce deuise
How to supply the weakest Faculties
Of the disturbed Body; but presents
Vnto the Eye strange objects, strange portents,
And antique shadowes: when the feuerish rage
Sets vs on Iourneyes oft, and Pilgrimage,
And entertaines our wild and wandring sight
With monstrous Land-schips, able to affright
A man in's wits: when the deceiued Eares
Doe apprehend what ere the Fancie feares;
The grones of Ghosts, and whispering of Sprites,
The silken tread of Faeries in the Nights,
The language of an ayrie Picture, howles
Of funerall Dogs, and warnings of sad Owles.
The Taft distasteth all things, and the same
Is sweet, and bitter, when the inward flame

Furres the swolne tongue; & the quick Feeling marr'd,
 Knoweth no difference betweene soft and hard:
 Such a confused Error doth distract
 The labouring senses, so is the Fancie rackt
 By the dire sicknesse; when from place to place
 The Bodie rolleth, and would faine embrace
 Some Icie cooler: but alas, the heat
 Asswaging, there ensues a Marble sweat
 'Twixt Death and Nature, wrestling: then appeare
 Those deadly Characters, which th' Ensigne beare
 Before approaching Fate; which notice giue,
 None *spotlesse* die, how euer they did liue.

A sicknesse comfortlesse; when we doe feare
 To see those friends whom we doe loue most deare.
 The Ministers Deuotion here doth sticke,
 By leauing Visitation of the sicke,
 Making the Seruice Booke imperfect: when
 We see a crossed Doore, as'twere a Den
 Of Serpents, or a Prodigie, we shun
 The poore distressed Habitation.

The Death as comfortlesse; where not appeares
 One friend, to shed some tender funerall teares: -
 Blacke Night's the onely Mourner. No sad Verse,
 Nor solemne flowers doe decke the drearie Herse:
 Some few old folke perhaps, for many a yeere
 Who haue forgot to weepe, attend the Beere;
 Such, whose dry age hath made most fit to keepe
 Th' infected without feare, but not to weepe;
 Whose kin to death, made them not feare to die,
 Whose deafenesse made them then fit companie
 Vnto the sicke, when they were speechlesse growne:
 A miserable Consolation.

But

But had you look'd about, you might haue scene
Death in each corner, and the secret teene
Of angry Destiny : No sport dispels
The mists of sorrow; a sad silence dwels
In all the streets, and a pale terrour seizes
Vpon their faces, who had no Diseases.

So vsuall 'twas, before the morne to dye,
That when at Night two friends left company,
They would not say, *Good Night*; but thus alone,
God send's a ioyfull Resurrection.

If two or three daies interpos'd betweene,
One friend by chance another friend had scene,
It was as strange, and ioyfull, as to some,
When a deare friend doth from the *Indies* come.
Throgh the nak'd town, of death there was such plenty,
One Bell at once was faine to ring for twenty.

No Clocks were heard to strike vpon their Bels,
Causenot thing rung but death-lamenting Knels.
Strange, that the Houres should faile to tell the Day,
When time to thousands ran so fast away.

Time was confus'd, and kept at such a plight,
The Day to thousands now was made a Night.

Hundreds that neuer saw before, but di'de,
At one same time, in one same Graue abide;
That our weake Fancies, if we did not hold
It Profanation, here to be too bold,
Might wonder what, being strangers, they would say
To one another at the Iudgement Day.

Some, by their feare to goe to Church debarr'd,
Anon are carryed dead vnto the Yard. (prest,

The Church-yards gron'd, with too much death op-
And the Earth rests not, 'cause so many rest.

And Churches now with too much buriall fed,
 Fear'd they should haue no meeting but of Dead :
 Death fell on death, and men began to feare
 That men would want to carry forth the Beere.

The Bearers, Keepers, Sextons that remaine
 Surpasse in number all the towne againe. (Brothers

Friends here kill'd friends, womb-fellowes kill their
 Fathers their Sons, and Daughters kill their Mothers :
 By one another (strange !) so many di'de
 And yet no murder here, no Homicide.

A Mother great with Childe by the Plagues might
 Infects to death her childe not borne to light.
 So killing that which yet ne're liu'd, the wombe
 Of th'aliue Mother, to th'dead Childe was tombe,
 Where in the fleshy graue the still Babe lying,
 Doth kill his mother by his owne first dying.
 Her trauaile here on Earth she could not tend
 But finishes in heauen her Iournies end.

To others, frolicke set vnto their meales,
 Secure of Death, slie Death vpon them steales,
 And strikes among 'em, so that thence in speed
 With heauy Cheere th'are borne the wormes to feed.
 To some at worke, to others at their play,
 To thousands death makes a long Holy-day.

Death all conditions equally inuades,
 Nor riches, power, nor beauty here perswades,
 Old dye with young, with women men, the rage
 Of the dire Plague spares neither sex nor age.

Most powerfull Influence of ruling Starres
 Which with blinde darts kill more than bloody Wars,
 Resistlesse

Resistlesse Famine, greedy time, or when
The threatfull hand of tyrants striketh men
Into pale terrour, more than all diseases,
Ah, happy he who heauen least displeases.

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Salomons

